



THE FIRST  
S E R M O N

OF R. SHELDON PRIEST,

after his Conuersion from the

*Romish Church: Preached before an ho-*

*nourable Assembly at S. Martins*

*in the Field, vpon Passion*

*Sunday, &c.*

PSAL. 19. 7.

*The Law of the Lord is vnspotted, conuerting soules: the  
testimony of the Lord is faithfull, giuing wisdom to  
little ones.*

Published by Authoritie.



LONDON,  
Printed by I B. for NATHANAEL  
BUTTER. 1612.

THE FIRST  
SERMON

OF R. SHILLDON, P. R. E. S. T.

after his Conversion from the

Popish Church: Preached before the

Honorable Assembly at

St. Pauls Church, London

Monday, Dec.

The Law of the Lord  
is the testimony of his  
grace.



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TO THE RIGHT WORSHIPVL,  
and his much respected friend, Sir THOMAS  
GARDINER Knight, all happinesse  
in Christ Iesus.

**S**IR, I present this my Sermon vnto you,  
and place your worthy name in the fore-  
front thereof; thereby to shew my respectiue  
loue vnto you, & to let you vnderstand; that  
if there be any fault committed in the publishing ther-  
of; that you ought to beare a great portion of the blame,  
who haue bin (amongst very many others) earnest  
with mee to afford it publike attyre. If the Pon-  
ticians be distasted therewith, they may in some part  
thanke themselues; some of them haue beene too cla-  
mourous out of the relation either of ignorant, male-  
uolent, or semi-popish hearers, in rumoring the same,  
to haue beene but a rowing discourse, sometimes ouer-  
learned; somewhile vnlearned; but alwaies very bit-  
ter against the Papists; so bitter, that in it, I branded  
all those of that sect and heresie (excepting none what-  
soeuer) with the vile marke of disloyalty & traiterous  
spirits. In consideration whereof, I was easier induced  
to let it see light, and in so publike a habit to vndergoe  
all censures: and (to giue the reader some satisfaction)  
this also the rather, because through confuse noises,  
and clatterings, of voices, and of dores (my selfe, stay-  
ing not lesse then a whole houre in an open pew, be-  
fore the deliuey of my Sermon;) the recollection of  
my memory was then somewhat confused: so that for  
that cause, and through want of time also, I did not,

## The Epistle Dedicatory.

nor could not pronounce all thereof, so fully, and in that sort as I intended it. The scope thereof (kind Sir) being briefly and contractly (not intended for so publike, and so honourable an assembly) to delineate the inestimable perfections and dignities of Christ; to perswade all my Auditours to a sincere and most zealous affiance for saluation in his onely blood: to most assured loyalties to their Prince, and Countrey, and to a detestation against all Popish, Ignatian, bloody, and sanguineous attempts, against the state of this Church and Countrey: I doe not know any one of your worthy ranke and calling, to whom a discourse of this kind would prooue more acceptable, more welcome. Make acceptance of it (Sir) therefore, with that loue and respect, with which it is sent; and doe mee this fauour, that if you heare any semi-papists, or anie that are leaning that way, or any other, doubtfullie to coniecture or surmise, whether my conuersion bee from the heart or not; or for hope of preferment, to speake as you haue heard, as you thinke, and perfectlie know of mee: for you know, and knew from the beginning, from whom my encouragements haue beene; from God; from Iesus Christ: whose name therefore, be euer magnified and blessed; to whose blessings, and gracious fauours, I commend both you and yours, for euer. From my chamber, this 28. of Aprill, 1612.

20 MA 59

Your worships most assured  
in Christ Iesus,

R. SHELDON.





A SERMON PREA-  
CHED AT S. MARTINS  
in the Field vpon Passion  
Sunday, &c. 1612.

HEBR. 9. vers. 13. 14.

*For if the blood of Bulls and of Goates, and the ashes  
of a young Cowe being sprinkled; purifieth the vn-  
cleane, as touchin<sup>g</sup> the purification of the flesh: how  
much more shall the blood of Christ, who by the eter-  
nall Spirit, offereth himselfe without spot to God,  
purge the conscience from dead workes, to serue the  
living God?*



OD most infinite, immense in Na-  
ture; in power incomprehensible,  
and in the perfect possession, of a  
consummate happinesse, consisting  
in an vnspeakable contemplation,  
comprehension, and fruition of his  
owne diuine Nature and essence:  
three persons, and one God; from all eternities most blef-  
sed: at time appointed by his holy pleasure, out of an  
admirable propension of goodnesse, to communicate  
and diffuse himselfe, did produce and create (*ad extra*)  
without himselfe this whole Vniuerse, as an imperfect,

B

yet



yet very good shadow, and obscure resemblance of himselfe, so wisely framed, that man, considering and admiring the beauties and perfections of the same, might surmount with his soule, & eleuate his vnderstanding aboue all, and by all that is in it, to contemplate (though obscurely) that *Holy, holy, holy, Lord God of Sabaoth; of whose Maiestie, and Glory, Heauen & Earth are so full;* and to vnderstand, how infinitely more excellent, the maker of all these things is to be admired, and esteemed. Whole infinitely wise goodnesse also considering, how all the creatures, which he had produced, were but as very imperfect and defectiue shadowes of his most infinite excellency, desirous more fully to diffuse himselfe, resolved in his eternall Consistory, in an infinite, and a diuinely inexplicable sorte, to imparte himselfe to his creatures, by giuing and imparting his Sonne, consubstantial, and coequal to himselfe, to humane nature, to assume the same, into a Diuine vnitie, not of nature (for that is impossible) but of subsistence, of personalitie; in so admirable a sort, that thereupon we may Christianly beleue and confesse, that God is become Man, and Man is become God, without all confusion or permixtion of natures, in a most perfect, and sweet vnitie of one person.

This is that immense, that infinite communication of God to his creatures, so often foreprophecyed, so often promised by God, so longed for, so desired, so expected both by God and Man, that as it may seeme, and, if I may so speake, both God and Man, like women trauailing with childe, and longing for deliuerie trauailed with longing desires for the accomplishing of the same. Of the Sons longing desires (intermitting now to speake of the other two persons of the most sacred Trinitie) I dare boldy affirme so much, because he himselfe long before his incarnation, hath so forespoken by the mouth of his holy Prophet and Wiseman, *Proverb. 8. Delicia mea esse cum filiis hominum. They are my dainties, my delicacies* (saith he)

he) to be with the *sonnes of men*. How is this otherwise, then as a man amongst men? as the Son of man (a name in which our sweet Sauour being conuersant vpon earth, much delighted, as my Catholike and religious Auditors well know) amongst the children of men, amongst the *Sonnes of men*. This infinite communication being made (then which a greater the omnipotent power and wisdom of God, cannot thinke vpon or make) what was the purpose, and proiect of it? What was the object, and last end of the sons longing desires? I answer; but not without premitting the admiration and exclamation of the Prophet *Esay* (*Domine quis credidit auditui nostro*) O *Isay 53.* Lord, who hath beliened our hearing, what we haue heard, or to whom is the arme of the Lord reuealed? I answer, that the proiect of this immense communication of God, this infinite eleuation of the manhood is, that this God himselfe, should be a sacrifice, this man assumed, should die, this Man and God, this God and Man (O most diuinely sweet mystery) should be an expiation, and propitiation for the sinnes of humane nature, that the same being reuiued, and sanctified in his blood, might be eleuated into a most sweet fellowship of diuine puritie and happinesse; consisting in the contemplation, loue, possession, fruition of this God, most blessed from, and for, all eternities.

And as I deliuered before, how God to represent himselfe, did make this whole vniuerse, as a booke for his reasonable creatures, to looke vpon, and in it, to reade him, his glory, goodnesse, and maiestie: yet neuerthelesse, manie profane, impious, and godlesse men there haue beene, who would not know God, and who haue sayd in their most foolish hearts, *There is no God*. So likewise, before this admirable communication this most sweet assumption, was to be made to be a sacrifice, a propitiation for all mankind, Jew and Gentile: Good God! by how many legall sacrifices and sacraments? By how many rites and obser-

Psal. 14.

Apoc. 13.

Rom. 2.

obseruances? By how many expiations & sprinklings of bloods, of waters, of bloods of Bulls, Goates, Kiddles, Hee-goates, Lambes, yong Heifers, Turtle Doves, Pigeons? was this admirable sacrifice, and the infinite excellencies thereof, presignified, premonstrated, and foretold: to giue vnto mankind, some certaine foreknowledge and beliefe of the immaculate *Lambe slaine from the beginning of the world*: to and for the saluation of all sincere beleeuers. And although, all that was appointed by God eyther in the Law of nature, or vnder *Moyse*, to foreshew the infinite excellencie of this sacrifice, were but as darke types, and imperfect shadowes, in respect of the truth and body it selfe of this sacrifice: yet, the incredulous Iewes, to whom the prophecies of Christ, and this sacrifice were specially made, might by the Sonne, haue come to perfect knowledge, and beleeve thereof: But the veyle of malice against the most meeke Lambe, our holy sacrifice; who taxed their vices, reprobued their transgressions, condemned their Pharisaicall pride, blinded their eyes: especially, the veile of pride, by which they gloried in the Law of *Moyse*, in the blood of *Abraham*, in the obseruation of the workes of the Law; was it, which so captivated their vnderstanding, that they presumptuously thought, they needed no such a Messias, who by sacrificing himselfe, should bee a propitiation, a reconciliation for their sins: they rather, despised, disesteemed such a Messias, making him as a stumbling block, and scandall to their owne vtter ruine and perdition: by their ambitious thoughts, they projected to themselves, a Messias like some Soueraigne Lord, and mighty Monarch, who should restore the temporall glorie of Israel, and extend his dominions ouer the whole force of the earth: iust such another, as the ambitious Bishop and Monarch of *Rome* challengeth himselfe to bee, in his pretended Vicary for the Messias.

Against this, their vnhappy incredulitie, the blessed  
Apostle



Apostle S. *Paul*, who once had beene a contumelious persecutor of all religious worshippers of this sacrifice; doth most egregiously, and diuinely dispute in his Epistle directed vnto them, out of the 9. Chapter, whereof the 13. and 14. verses I haue chosen for my Theme; vpon which I purpose to discourse. The which I selected, partly to proportion my discourse to the season, when we all are, or should be, preparing and making a *Quadragesime*, or fortieth, as a *parascue* of Christ his death and passion: partly, for my owne speciall consolation, who knowing not how to make any least requital to my Saviour, for his vnspeakable Charitie, toward me, doe take (according to the counsel of the Prophet David) *the cup of saluation into my hand and doe innocate the Name of the Lord*: for that he hath mercifully vouchsafed to translate me into the kingdome of his beloued Sonne Iesus; making knowne to me, the mysterie of Christ crucified; and deliuering mee from the base seruitude of contemptible creatures, weake elements, and the most idolatrous sacrifice of the Masse, which humane inuentions hath most presumptuously deuised, and set vp in the Popish synagogue, as an abomination most detestable, against the one, and onely sacrifice, and altar of the Crosse: for which my happy deliuerance, his Maiestie be blessed by me, and magnified for euer.

Psal. 116.

When I first chose this text to handle, I thought to speake at large of euery branch thereof; but meditating theroupon, it became so fruitfull, that store made mee penurious: and I could not but say in my soule, with learned *Augustine*, *O mira profunditas eloquiorum tuorum, Deus meus: mira profunditas, mira profunditas, horror est intendere in eam; horror honoris, tremor amoris*. O wonderfull profoundnesse of thy speeches my God! wonderfull profoundnesse, wonderful profoundnesse: it is a horror to thinke vpon it, a horror of honour, a trembling of love. Wherefore I resolved to pretermite all allegorizing

Confess. lib. 12  
Cap. 14.

and moralizing vpon the figures, and especially, to confine my discourse, to that blood, to that sacrifice; in beleefe whereof, the saluation of vs all consisteth: wherein, as I doubt not, but that I shall be assisted by your deuout and Christian prayers; so I most humbly request your kind acceptance of these first fruits and labours, from my selfe, a nouice Preacher in the Church of England. I haue bin perhaps ouer prolix (contrary to the fashion of complete Orators) in my *Exordium*, before I come to the distinguishing of my Theme, and to the selecting of some speciall braunch: wherevpon to insist, a fault pardonable and excusable with such as are acquainted with the profoundnesse of sacred Scriptures, and Christian mysteries: the deuout consideration whereof, as it illuminateth the vnderstanding, so it also repleteth the mind with such a treasure of discourse, that the religious chewer of such a cudde, findeth greatest difficultie to bee briefe, to distinguish, to diuide.

*For if the blood of Bulles, and of Goates, and the ashes of a young Cowe being sprinkled, purifieth the vncleane, touching the purification of the flesh: how much more, &c.*

This argument of the Apostle, which consisteth vpon a proposition & an inference, is of that kind, which is called by the Philosophers (*à minori ad maius*) from a lesse, to a greater; from a darke, obscure, lesser, and smaller truth, admitted by the Aduersary, to inferre and euince a truth, cleerer, manifest, greater, and most certaine. If (saith the Apostle) the blood of such contemptible creatures, the weak, vncleane, and seruile sprinkling of the ashes of a young Cowe, mixed with water, can purifie the flesh: *how much more shall the blood of Christ, who by the eternall spirit, offered himselfe vnspotted to God, cleanse the conscience from dead workes, to serue the living God? Singular vessel of election, how mightie is thy argument either to confound or conuert the incredulous Hebrews!*

Christian and beloued Hearers, obserue the *Antithesis* and

and oppositions of the Apostle, waigh his comparisons, betwixt blood and blood: one, base, filthie, corrupt, seruile, contemptible: the other, honourable, most pure, sincere, free, excellent: the one, of Bulles, and Goates: the other of man, of a perfect, and most innocent, and holy man. As if the Apostle should say, O ye Hebrewes, you haue bulles, goates, kiddes, lambes: wee haue Christ the Messias desired, expected: you haue the sprinckling of a few corruptible droppes, we haue incorruptible, and sincere droppes of Christ, diuinely vnited to his person: you haue the vncleane and durty ashes of a young cowe, intermixt with water; we haue the admirable sprinckling of the diuine and humane nature, in vnitie of person: your sprinckling is naturally vncleane, and corporally polluteth the takers: ours is most pure, sanctified by the eternall spirit, beautified by the diuinitie it selfe: yours is a sprinckling made vpon man, ours is a sweet smelling sacrifice offered to God: your sprinckling onely purifieth an outward kind of impuritie, and legall irregularitie; ours clenseth and purifieth the soules and consciences of faithfull offerers: yours, many, and often repeated, can neuer make the offerers perfect: ours, being one, and once onely offered, hath found an eternall redemption, and eternally consummateth all belecuers: yours were not efficacious for sanctification: ours, so potent, that it giueth abundance of grace, whereby we may be enabled to serue the living God. Christian and religious hearers, is it not worthily written of this Apostle, *Sanctus autem, &c.* But *Saul was comforted and strengthened, and euery where confounded the Iewes, testifying that Iesus is Christ.* O incredulous Iewes! when I consider the pride of your mindes, and withall, the baseness of such creatures, and such elements, vnder which you liued, in so toyle some a seruitude, I am astonished to thinke, that you would rest in such weake sacrifices, rites, sacraments, ceremonies, and obseruancies, and would not seeke, nor receiue Christ, the

Messias,



Messias, and the true immaculate Lambe slaine from the beginning of the world, being offered vnto you.

Thus much most briefly of the proposition it selfe: for I hasten to the inference made by the Apostle: in which full of all Christian consolation, I obserue and distinguish, first, of whom the blood is, which is offered; to wit, of Christ; in these words: *How much more, the blood of Christ?* Secondly, I obserue by whom, and through whom, this blood is offered, *By, and through the Eternall spirit:  $\delta\iota\alpha\ \mu\iota\sigma\tau\alpha\tau\epsilon\ \alpha\iota\omega\iota\upsilon$*  (saith the Apostle) *by the eternall spirit.* Thirdly, I distinguish, to whom it is offered; there; *to God.* Fourthly, I obserue for what end, this sacrifice is offered; there; *to cleanse the conscience from dead workes, to serue the living God.* Of these foure (intermitting some other obseruations which might be here made) in order.

Touching the first, when I weigh with my selfe, whose blood it is, which is offered: I am wholly disanimated from presuming to decipher the excellencies, perfecti-  
ons, and eminences of his person. For, I beleeuing with faith, that he is both God and man; not onely man, nor onely God, but a Christ consisting both of God and man; a perfect supposit, a compleate Person; who though as Christ, had a beginning, and was not before the incarnation; yet as touching his diuinity, and personality, hee was most perfectly, from all eternities very perfect God, of God, Sonne of the father; who in the fulnesse of time, by a certaine inexplicable vnion became the Sonne of man, or rather the true and naturall Sonne of a woman, and the reputed Sonne onely of man, of *Ioseph*, his putatiue father.

These things I say beleeuing with faith, the saying of *Isaiah* the Prophet (*Generationem eius quis enarrabit*) *who shall declare his generation?* occurreth, and checketh my presumption, that I bee not too bold a searcher of maiesty; least I be oppressed, and confounded with the  
glory

glory thereof. Yet, considering that the veile of *Moses* is remoued, and the veile of *Sancta Sanctorum* is rent, at the dreadfull houre of Christs (*consummatum est*) it is consummated: and that the mysterie of Christ, the hope of our glory; which was hidden in ancient ages and generations, (as the Apostle speaketh in his Epistle to the Colossians) is now made manifest to the Saints: I will, according to the rule of Christian faith, with my best faculty of wit, and learning, (but alas, what a nothing is all that, in respect of the excellency of the object, whereof I am to discourse?) declare vnto you, what this Christ is, of whose blood we speake: what this, (*verbum abbreviatum*) this abbreviated word is, to speake with the Apostle, in his Epistle to the Romanes is: if in this discourse, I seem Collos. 1.  
 briefe and obscure, impute it to the eminency of the object, which otherwise then defectiue, cannot be spoken of, neither by the tongue of man, nor of Angell. Rom. 9.

With most submisle reuerence therefore, we will consider Christ; first, with a reference to God and his actions, secondly, with a reference, and relation to vs: Thirdly as he is in himselfe. In the first consideration, first of all, we consider Christ, as the very terme, object, or bound, of the greatest communication, or diffusion, which the Almighty Trinity can make: so that, by the communication, which the most blessed Trinitie, and peculiarly the second Person, hath already made of his subsistence, and personality to the humane nature, the same blessed Trinity, (be it spoken vnder correction of faith, and with demisse reuerence) is at a stop and stay, not potent to make a greater communication, then this which is already made, whereby Christ is made. For, if a substantiall communication of the diuinity it selfe, in the very diuine nature were possible; (which yet cannot be granted, vnlesse we wil subuert the very foundation of christian religion) yet the same greater then this, which is already made, should, nor could not be: because a greater communication  
 C then

then of God himselfe, which is already made, by this personall coniunction in Christ, cannot bee imagined. Againe, if either the father, or the holy Ghost, or both, (as Christian diuinity saith it is possible) should assume, by hypostaticall and personall vnion the nature of an Angell or of man; yet both such communications, both such assumptions, should not surpasse in greatnesse, or excellency, this one, which is already made in Christ alone. For our holie faith teaching vs, that two persons of the most ineffable Trinity, are not greater then one, nor one of them lesse then two; but that euery Person hath infinitely a perfect equality, and perfection with the other two: manifest it is, that the communications of two Persons, or of three, is not greater nor excellenter then of one onely: How admirable therefore? how ineffable therefore is this communication of God to man, whereby the Omnipotent power of God is so bounded and limited, that it cannot proceed further, to make a worke of greater perfection? O inenarrable generations! As the Eternall and naturall generation of the sonne *in diuine essence*, is so infinite, so immense, that God the father could not beget a more perfect naturall Sonne: so likewise, the voluntary, and temporall generation of Christ, is so absolute, so infinitely perfect, that a greater cannot by God be made.

Isay 53.

Well, diddest thou crie out, holy *Isay* (*Generationem eius quis enarrabit?*) who shall shew forth his generation? and againe, O Lord, who hath beleened, what we haue heard, and the arme of the Lord to whom is it reuealed? Admirable indeed, but more sweetly, and more comfortably admirable is that, which the same Prophet adioineth of this our Christ, that hee should be reputed with the wicked, with malefactours; that through slander, and false iudgement, he should be cut from the land of the liuing, that he should bee smitten by the seuerer decree of his father, for the expiation of the finnes of a most wicked, and most vngratefull people. O Lord, who will be-

*licene*



leene, what wee haue heard, or to whom is the arme of the Lord reuealed? not framing the heauens; but nailed and hanging vpon the Crosse, to eleuate man with the might of his blood, to the heauens. But of this anone.

This supreme communication of God to man, doth so farre surpasse all naturall productions of creatures, or supernaturall, of qualities of that kind; as of iustification, sanctification, glorification, that there is no comparison to be made: yea all the same graces, of iustification, sanctification, glorification, by necessary consequence, follow vpon the same communication; and by vertue of the hypostaticall vnion; so, that it is impossible, that the soule or humane nature, which is assumed into vnity of the diuine Person; should not by necessary consequence, be holy, be sanctified, be glorified, beatified. And had not Christ, by his almighty power, bounded and limited the brightnesse, which the soule and humane nature receiued and possessed, by the vision of the diuine nature, from redounding and imparting it selfe vnto his inferior parts, and his body: the same, by an effluence, and overflowing of happinesse from his soule, should haue become glorious, glorified, and consequently impassible, immortal; and so Christ could not haue died.

But because our deare Sauour, (*desiderio desiderauit*) with a desire desired (as he testifieth of himselfe) that is, most vehemently desired, to drinke the cup of passion; and to die the death, lest the whole nation of mankind, for want of such a death, should haue perished. Therefore, (*in capite libri*) in the very head, beginning, or top of the booke, (as it is described in the 40. psalme by some readings) in the very first moment of his conception, he graciously, and out of the bowels of an infinite mercy, vouchsafed by a great miracle to stop, and coneing the glory of his soule, from communicating, or redounding it selfe, to his body: that so, he might haue a fit, a ready, or prepared body, as the holy Prophet and our Apostle doe

Luc. 22.

Psal. 40.  
Heb. 10.

Ibidem.

2. Cor. 13.

Hebr. 6.

Num. 6.

8 speake: a readie and prepared bodie, a bodie fitted to suffer. O sweet Iesus, had not thy bodie beene fitted for the person of thee a God, if it had not beene passible, apt to suffer, apt to die? No, no, saith our Christ, otherwise not fit: but being so fitted, so prepared, then saith Christ (*ecce venio*) Behold I come, behold I come, to doe the will of my Father, and to die for the deliuerie of mankind. O Christian and Catholike soules, are you not astonished with admiration? Are you not incensed and fired with flames of louing and most thankfull affections? to observe, that the very first miracle which Iesus should make, and this vpon the verie moment of his conception, was to containe the glorie, which by vertue of the Hypostaticall and personall vnion, would haue imparted it selfe to his bodie, and haue made it impassible and immortall, that by such a miraculous subtraction and containing of glorie he might make his bodie passible, mortall, apt, and fitted to suffer, to die: for whom? for whom? for you Christian hearers, and for all mankind. If vpon such considerations you feele no alterations of loue, of ioy, of detestation of sinne, of amendment of life, of thanksgiving, of consolation in your soules (*Tentate vosmetipsos ne forte reprobisitis*) Trie your selues to speake with the Apostle, least perhaps you be reprobate: trie and examine whether soules congealed, and obdurate in sinne, not to be moued or melted by such a fire of loue, are not reprobate, and neere to malediction.

But, to our considerations vpon Christ, whom if wee consider, with respect to the diuine attributes, and infinite perfections in God, to wit, his infinite wisdom, omnipotence, iustice, mercie, goodnesse, &c. they doe so perfectly shine and appeare in him, that most worthily therefore he is called in holy Scripture (*facies Domini*) the face of the Lord, (for so some thinke that is to be vnderstood) in the booke of Numbers (*ostendat Dominus faciem suam*) the Lord shew his face: and those frequent speeches in holy Scrip-

Scriptures, *Shew thy face O Lord, Turne not away thy face, Illuminate thy countenance ouer vs.* What other face or countenance of God is this, than that, of which Saint Hebr. 1. *Paule* thus pronounceth? *That he is the splendour of the glorie of his Father, and the figure of his substance.* And I vnderstand this shining and appearing of the diuine attributes in Christ, not onely in respect of his diuine essence, and nature, by which he is the sonne of God, and therefore, according to the common law of Sonnes, as a Sonne, he is like to his Father, not in respect of any supernaturall gifts or qualities onely, or by reason of his soule; for these two later are common with him to iust and sanctified persons: but moreouer, in a certaine admirable and inexpressible sort, the diuine attributes did so shine, and were so resplendent in Christ, his humane nature and conuersation, that by the same he might be knowne to be very God, euen as the sex of man or woman is knowne and distinguished by their faces. May I not gather this out of that speech of Christ to Philip? (*Philippe qui videt me &c.*) Ioh. 14. *Philip, he who seeth me, seeth my Father.* Againe, if you had knowne me, you should also haue knowne my Father. Cleare is this in S. Iohn the beloued Disciple thus pronouncing. I. Joh. 1. (*Quod fuit ab initio &c.*) *That which hath beene from the beginning, which we haue heard, which we haue seene with our eyes of the word of life, that which we haue beheld, and our hands haue felt, of the word of life, and the life is made manifest, and we haue seene, and witnesse, and doe shew to you the life eternall, which was with the Father, and hath appeared vnto vs.* O admirable, diuine, and most beloued Disciple in Christs conuersation and apparition, thou diddest see with thy eyes, and feele with thy very hands God the life, the word, made flesh. But tell vs, O ye Sages of the East; yee, who being inuited and conducted by a starre from heauen, came and found this our Christ in his mothers lappe, and hanging vpon her breasts: what splendours of maiestic? What beames of glorie did you behold



Math. 2.

Luk. 2.

behold in that Almighty infant? What, shall your gifts speake for you? (*Aurum, Thus, Mirrha*) Gold, Frankincense, Mirrhe, to a King, to a God, to a Man: who taught you this wisdom? the Starre, or *Balaams* propheticke only? no doubtlesse: the diuine Maiestie of that babe which you there beheld, in that garment of our humanitie, sent forth such splendours, to your great admiration, that entering into the house, and finding the child with the blessed virgine *Marie*, as the Euangelist describeth it, you could not but prostrate your selues, open, offer your gifts, your treasures to him, Gold, Mirrhe, Frankincense; all which were mysticall gifts: for by Gold, the childes royall authoritie and supremacie; by Mirrhe, his sweet humanitie and mortalitie: by Frankincense, his Diuinitie and Godhead was signified, honoured, and adored. O consummate wisdom of these Sages from the East, honouring the maiestie of this Almighty Babe, euen then, when the beames of his birth, reflecting vpon Hierusalem, daunted and confounded *Herod*, with his Court, together with all the citizens of that earthly Hierusalem. I will not stand to ampliate this my discourse, by asking the Doctors and learned of Ierusalem, what illustrations of wisdom and knowledge they saw in this child, hearing the wise answers and demands which he made, being but twelue yeares of age: it is ynough for me, that the Scripture saith (*Stupebant autem omnes &c*) But all who heard him, were astonished, and amazed at his wisdom and answers, diuine wisdom doubtlesse appearing in him. Neither will I stand to demand of the Apostles, the Disciples of this Christ, nor of the deuout multitude, what they saw, when to him, sitting vpon a sillie Ass, they gaue such acclamations, excelling the condition of a pure man (*Osanna in excelsis &c.*) Health, Prosperitie, Saferie from on high: God speed on high, Blessed is he who commeth in the name, in the power of the Lord: Blessed is he, who commeth the Lord, and with the power of the Lord,

Lord; the Lord, and God himfelfe. Six hundred paffages of f acred Scripture I paffe ouer, recounting the diuine wifedome, mercie, power, iuftice, goodnelle of a God, fhiningly appearing in Chrift, and his conuerfation: fo that euery where his diuine praifes were breathed forth, either from the mouthe of infants, from the teftimonies of his aduerfaries, or the religious applaufes of the deuout multitudes. But giue me leaue, moft beloued and religious Chriftians, yet to enter with this Chrift into his paffion, and there to confider how magnificent and apparât in it were the attributes & perfectiôs of his God-head. I paffe ouer his confounding, his cafting and throwing downe to the ground, his aduerfaries with traiterous *Iudas* comming to apprehend him, with thofe few words onely (*Quem quaritis? ego sum*) *Whom feeke you? I am, I am: whom you feeke, I am he: I* pretermitt hundreths of arguments in the time of his paffion, for the prooffe and honour of a fuffering, of a dying Maieftie. I onely confider, what diuine fplendours of goodnelle, mercie, iuftice, wifedome, power, patience, clemencie, did with a collaterall reflection represent themfelues out of Chrift crucified, and refle& upon the right-handed, rather the right-hearted theefe, that hee was moued to make that moft Chriftian and happie inuocation and confeffion (*Memento mei Domine, cum veneris, &c.*) *Remember me O Lord, when thou fhalt come into thy kingdome.* O moft happie confeffion of a moft happie theefe! flefh and blood reuealed not this vnto thee. O thou theefe, not now a wicked theefe, but an innocent theefe, robbing rather in a Paradife than vpon earth. O theefe, wonted with violence to violate men, but now, with the violence of a contrite heart, liuely faith, and conftant confeffion, purchafing Paradife. Chriftian and religious hearers, what kingly, what diuine ornaments faw this moft Chriftian theefe, to make fuch a confeffion? to profefle Chrift to be the King of heauen?

Luk. 23.

heauen? for of any earthly kingdom he could not meane. The Scepter of the vaine reede, with the most scornfull, Haile king of the Iewes, he had not scene, he had not perhaps heard: the scepter he then beheld, were the sharpe piercing nailes, fastening his Kings hands, to the shamefull crosse: the kingly robes, were *Adams* nakednesse, and our confusion: the chaire of State, the hard and ignominious crosse: the royall fare and kingly dainties, gall and vineger: the Prince-like acclamations, were tauntes, reproches, exprobrations, reuiles, with scornfull casting of hands, and mouing of the heads of those damned milcreants, with those most contemptuous *vahs*: *vah, vah, He hath saued others, let him now saue himselfe: If he bee the sonne of God, let him now come down from the crosse, & we will beleue in him.* I dare pronounce, that these most vspeakable ignominies, borne with that admirable patience, inuincible charitie, most charitable compassion and clemencie, and the powerfull suffering of Christ, did drawe this our holy theefe to that Christian confession; *Remember mee, O Lord, when thou shalt come into thy kingdome.* It was not the wonders onely, which mooued him thereunto: no, no; hee made this confession before diuers of them were made, as you shall reade in Saint *Luke*, the 42. and 43. verses of the 23. Chapter: therefore, by the secret working of the holy Ghost, and by that confluence of the diuine attributes of patience, mercie, iustice, power, goodnesse, charitie, which appeared in Christ (more then could be in a pure man) hanging vpon the crosse, the good and Christian theefe came to acknowledge him to be a Lord, and to confesse his eternall and euerlasting kingdome.

Oh, how could my tongue here expatiate it selfe, to amplifie by similitudes and examples, how the attributes of a God euery where appeared in Christ! whether I behold him lying in the manger, or resting in his mothers armes: whether amongst the Doctors disputing in the  
Tem-



Temple, or betwixt the theenes, praying, and offering supplications vpon the crosse: whether scourging sacrilegious buyers and sellers out of the Temple, his fathers house, or himselfe fast bound to a pillar, tormented and scourged most cruelly by those sacrilegious executioners: whether sitting wearie vpon *Jacobs* fountaine, or hanging languishing vpon the crosse, yeelding forth of the blood of saluation a most pretious fountaine: whether raising the dead, or himselfe adiudged to death: whether in the desert feeding others with bread, or himselfe fed by others with gall and vinegar vpon the crosse: wheresoeuer and howsoeuer, I see and contemplate him, I cannot but admire, and confesse him, (*speciosum forma, præ filiis hominum*) beautifull in forme aboue the children of men: beutiful in the forme of God aboue the children of men. I cannot but with admiration say vnto him with Kingly *David*, *Beautifull in forme aboue the chil-* Psal. 45.  
*dren of men, Grace is diffused in thy lippes: therefore thee, O God! thy God hath annointed with the oyle of gladnesse, aboue thy fellowes: so annointed, that in verie forme he appeared more than his fellowes; aboue his fellowes not onely a holy man, but a God, God and man. I cannot but proclaime, that although the glorie of the Diuinitie of Christ, imparted to his soule, was so contained from communicating it selfe to his bodie, yet it could not be so concluded and shut vp, but that some beames and glitterings thereof did so diffuse themselues (like vnto the beames of the glittering Sunne vnder a cleare cloud) that the pious beholder might contemplate the very diuine attributes, to be in an admirable sort relucient and resplendent, in the very humanitie of Christ, conuersing with man. O Emanuel! O Emanuel! God with vs: God with vs: conuersing amongst men, and by so diuine conuersation, knowen to be the true Emanuel in-*  
D deed,

deed, the true God, amongst vs, amongst men.

Thus too breecfly, and imperfectly, how the attributes, and diuine perfections, of God were transporent in Christ.

Isay 62.

Math. 17.

Marc. 1.

Luc. 9. Mat. 3.

Oh, that time would permit me, fully to consider this our Christ, as he hath relation to the actions, and operations of God, in the framing, and gouerning of this vniuerse, especially, his actions toward mankind! we should find him, to be the very scope, and end, for which all this world was made; wee should find him, to be the very drift, butte, and end of all Gods desires; we should finde, that of the holy Prophet *Isay* to be true in him (*Et eris corona gloria, in manu domini, & diadema Regni in manu dicitui.*) *Thou shalt bee a crowne of glory in the hand of the Lord; a Diademe of a Kingdome in the hand of thy God.* A crowne of glory, a Diademe of a Kingdome, euen vpon the head, and in the hands of the Lord, of God; to honour, to make glorious, God the Lord. A crowne of glory, A diademe of a Kingdome in the hands of God, in the hands of the Lord, euer to be looked vpon, to bee contemplated, admired, desired. Heare the heavenly father, himselfe more then once, aucuching as much. (*Hic est filius meus, &c. This is my beloued sonne, in whom I am very well pleased,* in whom my soule taketh full content. This, this, is the scope of all my actions; This is my word, which I looked vpon, framing the whole world. This is the very *Idea*, vpon which I contemplated, electing, predestinating, my children to my glory: and when I call those, whom I haue elected, and predestinated, according to the purpose of my will, from all eternities, to iustifie them, to sanctifie them, to glorifie them: I make them all conformable to the Image of this my sonne: Yea so well pleased is my soule in him that for his sake, from all eternities, I haue absolutely perfectly,

perfectly, loued those, whom I haue elected in him, and for him, before they were any thing at all, and when in time, like fugitiue seruants, they were at enmity with me, through sinne, liuing in sinne, delighting in sinne: I then, for his sake, called, iustified, sanctified them, leauing them not, vntill I bring them for respect of him to my eternall glory, and vntill, I accomplish my will in them, I will not surcease: no man shall take them out of my handes, no man shall stop the might of my election. This, this, Christian hearers, as it is doctrine, full of all consolation to the faithfull, that haue a liuing and a sanctifying faith, through and in this Christ: so is it not nouell but most ancient, Catholike, howsoeuer most commonly, the Pontifician Diuines teach and affirme, that the predestination, and election of Gods children; is not without preuision of their merits: and so making the merits of man, as a motiue of Gods eternall election; they shew themselves, to be nothing lesse, then Semipelagians; whole Pelagians, I would call them, if they taught these merits of man; without necessity of grace through, and in Christ. Merits we exclude (Christian hearers) when they are made as causes of predestination: but not good workes, as fruites of sanctification, in which, God hath eternally preordained his elect to walke in.

Sixe hundred places of scripture, (wherewith you learned in Gods booke, are acquainted) I could produce for the confirming of this truth: how that without workes freely in Christ alone, we were loued, beloued, and elected; before we were any thing at all; (except onely in Gods election,) yea and afterwards also, when in time, we became worse then nothing, by committing sinne (the which, as it is nothing of Gods worke, so for so much as it is mans worke, it maketh him worse then nothing) yet for Christs sake, man so wicked, so abhominable, was called, iustified, sanctified, according to the purpose of Gods eternall election.



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O inestimable ! O unspeakable benefit therefore of Christ ! O Christ ! powerfull in the eternall providence of God, before creation, for our election : powerfull in time appointed, for our vocation, iustification, sanctification : powerfull for our perseuerance, and finall consummation : so powerfull, and so precious in the sight of God ; that if God, (whose goodnesse is so great, that he would suffer no ill ; if he knew not how, to produce good thereour) had not foreknowne such a remedy against sinne ; such an anointed one ; such a Christ ; for the curing offoules ; he would neuer haue permitted *Adam* to haue sinned, at leastwise, he would neuer haue permitted his sinne, as a generall deluge, to haue overwhelmed all mankind ; so that as in a sort, it may be said : sinne had not bin permitted, if such a Sauour, such a Christ, could not haue beene sent ; haue beene prouided : so neither, such a dying Sauour ; such a passible Christ had not been sent, if sinne had not beene permitted. O mysterie of all mysteries ! from the very profoundest of my soule, I proclaime ; O Christ ; most blessed, and eternally to be desired ; for if thou couldest not haue beene sent, to expiate sinne ; the same had not beene permitted ; and if sinne had not been permitted, thou haddest not beene sent, to seeke the lost sheepe of mankind : O infinite goodnesse of God. Therefore, I dare boldly pronounce, with ancient Gregory. (*O Felix Ada peccatum, &c.*) O happy sinne of *Adam* ; which deserved to haue such, and so great a Redeemer ? O truely necessary sinne of *Adam* ; which by the death of Christ, is abolished and destroyed ; of Christ I say, of whole excellencies and perfections, in respect of vs ; and in the manner of his concurrence to our sanctification, and saluation, in respect of euery sort of causing and working as materiall, formall, efficient, finall ; and in respect of himselfe, for those treasures of diuine wisdome, and graces, without measure, (as farre as the right hand of God, by his ordinary power could extend it selfe) imparted to his



his soule : if I should further, (according to my diuision made aboue of the respects of Christ) discourse and ampliate my speech, it should proue, to be (*sermo in-interpretabilis*) a speech vniinterpretable, (as the Apostle speaketh) either by my selfe the speaker, or by you the hearers, neither doth the time fauour me so much : He is God, what seek you ? he is God : what desire you ? or why doe I yet presume to search ?

Consider his attributes, his perfections, to day, to morrow, the more you shall seeke, the lesse you shall find (if you thinke to attaine) for hee is incomprehensible: beleeue the scriptures, thus pronouncing (*lucem inhabitat inaccessam*) hee dwelleth in a light, to which there is no access. Here therefore, a periede and a stop of this my discourse : not able to make any further progresse; I answer, (as *Simonides* the Philosopher did to *Hiero* touching God) the more I seeke the perfections of Christ, the lesse I find them. But for application and vse of this doctrine; I will make no other then what I haue already made; by which I see Christ already in faith, and loue applied to your soules : with whom I doubt not, but that you will speake, and commune as Christians ought with such a Christ, so deere, so sweet, so perfect a Spouse.

*How much more the blood of Christ ?*

But how shall I prosecute the other consideration of this my first part of my text ? what a paradoxe, shall I seeme to deliuer, to speake of the blood of such a maiesty ? of such a glory ? how ill doe consort, the maiesty of Godhead; and the humility of bloodshed ? these attributes of diuinity, and such defects of humanity : such a humility, and such a glory ? If I should preach to the Gentiles, they would esteeme mee (*insanire*) to bee mad, and such doctrine to be meere folly: if to the Iewes, they would not indure the scandall of the Crosse; nor the ig-

nominy of this blood : but considering I preach to this  
 so religious an assembly, called and associated together  
*(non de sanguinibus)* not by bloods; not by bloods of Bulls,  
 Goates, Sheepe, &c. but *(de sanguine quasi agni immacu-*  
*lati)* by the one blood of the immaculate Lambe : one  
 lambe, and once sacrificed. I shall easily perswade you,  
 the sweet coniunction of such a Maieftie, and such a hu-  
 militie : I shall easily perswade you, that the blood of  
 this lambe is *(virtus Dei omni credenti)* the very vertue  
 of God, to euery one who beleeueth, and confideth in it,

*How much more the blood of Christ?*

Manifold is the acception of blood in sacred Scrip-  
 tures, and with prophane Philosophers. Blood for mur-  
 ther, man-slaughter, death, cruelty: blood for impuritie,  
 vncleanenesse of life: blood for the seed of generation :  
 blood, as it is the seat and domicile of life; the immediate  
 cause and instrument of nourishment, of motion, of natu-  
 rall health, colour, temperature, due complection, &c.  
 But intermitting all these acceptions, and the moralizing  
 vpon them: the blood which our Apostle meaneth, is  
 the blood of Christ, the Seal of the new Testament, the  
 blood of redemption, satisfaction; of reconciliation, san-  
 ctification.

O wonderfull and most venerable blood! But is the  
 acception of this blood of our one Iesus, one, or mani-  
 fold? It is Christian Catholike Auditors, both one, and  
 manifold: one, in Christ: manifold, from Christ: one in  
 Christ, in an indiuiduall, substantiall, and integrall vnitie  
 of nature, concurring to make him a perfect liuing man :  
 manifold, as it is effused and flowing from Christ, to  
 make vs perfect Christian men. How manifold is this  
 blood? witnesse, first, that bloodie sweat in the garden, a-  
 rising rather from his tender and inward compassion ouer  
 sinners,

sinners, then from any desolation. O droppes, not dropping, but of blood (*decurrentis in terram*) running downe upon the earth! what earth? mankind, by sinfull conuersation transformed into earth: but this blood trickleth, yea runneth downe vpon it, to wash it, to sanctifie it, and to make it fructifie. Witnesse those streames of blood which gushed from euery part of Christs sacred body, when the mercilesse scourgers whipped and tormented him, being fast bound to a pillar. I reade elsewhere (*Christus erat petra, & bibebant de spirituali consequente eos petra*) Christ was a rocke, and they drunke (the auncient faithfull) of the spirituall rocke which followed them. Here I contemplate Christ, not a rocke, but a most tender man, fast bound to a stone, to a rocke, whipped, scourged, tormented, to yeeld forth a streame, a great fountaine of blood; of which all may drinke, from the beginning vntill the consummation of the world. For not onely (*Agnus occisus*, but *Agnus flagellatus ab origine mundi*) was the Lambe slaine, but also whipped, from the beginning of the world: *Moyse, Abraham, Noe, Adam*, drunke of this rocke, or rather of this Christ, bound to a rocke, and yeelding a fountaine of blood. Not here (*petra erat Christus*) Christ was a rocke, a stone, but (*apud Petram Christus*) a tender man, a sensitiue man, fast bound to a stone, a pillar of stone, feeling the sharpe paine of most cruell scourging, able enough to haue killed Christ, had he not also determined to ascend vp into the Palme-tree: what said I, the Palme-tree? I should haue said the tree of the crosse, the tree of curse, of malediction. Witnesse, those currents from his head crowned with thornes, his hands and feet nailed and pierced. Witnesse his most diuine side opened with a speare; whence, in testimonie that this Christ had made a complete expiation for mankind: with his last droppes of blood, water also issued forth: ( *continuo exiit sanguis & aqua*) presently, instantly, vpon the opening

1. Cor. 10.



Prou. 16.

opening of the sacred side, *blood and water went forth.* Blood and water stood attending that opening of the diuine wall; which once opened, and launced, blood and water, fel not out, rushed not out, dropped not out; but went out, walked out, going in fortitude, in vertue, strength, to confront with Satan, to vanquish death and damnation, to consummate our redemption. What maruell is this, to vs beleeuing, that this blood and water, by a strange and wonderfull vnion, were vnited to the subsistence and person of him, who is the author of all life, giuer of all motion? O blood and water, consummating all sanctification, filling all ruines, in heauen and vpon earth! *Waight and ballance are the iudgements of God, saith the diuine Scripture.* But in this extraordinarie worke of our redemption, in this iudgement exercised vpon the sonne of God, what measure hath beene kept? what ballance hath beene vsed? what meane hath beene obserued? all is shedde, all is effused: and in testimonie thereof, with the last droppes of blood, water is adioyned; by such a coniunction of water with blood, proclaiming to mankind, That the blood of Christ doth not onely merit, redeeme, satisfie; but also wash, purifie, sanctifie with puritie of grace, the consciences of all such, who with a liuing, and a sanctifying faith should confide in it.

Rowze vp you soules beloued, in this blood, and demand of me, by which of all these bloods are we redeemed: and I will answer vnto you, That wee are redeemed by them all: all these are (*passio Christi*) the passion of Christ: by them all, by them all: plentifull therefore is your redemption, absolute, and in very rigour of iustice so consummate, that applied by faith to your soules, apprehended by faith, (iustifying faith, sanctifying faith I meane, which destroyeth dead workes, inhouateth your consciences with a new, and with the principall spirit) the seuer, and iust eye of God cannot reiect or condemne  
such

such as are signed, and marked with the same. The last houre (Christian hearers) endeth the day, the last sand emptieth the houre-glasse, the last droppes fill the vessel, the last figure consummated and maketh perfect any number; so, the last droppes of Christs blood, consummated, perfected, our redemption. All these effusions of blood by me mentioned, did concur to your redemption and saluation; but the last droppes consummated all: for it is the blood of Christ dying, the effusion of blood, in which the life of Christ was offered, which consummate-ly perfected all, merited, satisfied for vs. O most sweet prouidence of God! (*non alius defuit Deo, saluandi mundum modus*) there wanted not, saith Saint Austen, another manner, or meanes to God, for saving of the world. Notwithstanding, by blood he would haue it done, and this by the blood of his onely begotten sonne.

O most potent blood, not of Bulles or Goates, for a legall and carnall purification onely; but of Christ, to make such a purification of soules, that the eie of the most iust Iudge looking vpon them, signed with the same, cannot repute them vncleane, vn sanctified, but diuinely beautified. Not of Bulles, and Goates, Calues, and Kiddes, often to be repeated, & reiterated: but of one onely Christ, by one onely oblation eternally sanctifying all sincere beleeuers. Not of goates and oxen, for the Iewish nation onely; but of Christ, the liuing fountaine (*irrigans vniuersam terram*) watering the whole earth: all ages, all sexes, all conditions of mankind. Foure-fold were the riuers, which issued from one fountaine, in the earthly Paradise, and watered the whole earth, making the same fruitfull: not foure fold onely, but manifold are the riuers, which issued from the fountaine in the spirituall Paradise, where Christ Iesus was placed with his spouse, his wife, his Church. How manifold were the riuers, issuing from this

E

fountaine

fountaine, you haue already heard, from euery part, side, and end of this fountaine, from the head of this fountaine, by thornes; from the feet, and hands by nailes; from his sweetest face, by blowes, buffets, and most cruell scratches, from his side, by the speare; from his whole body, by the sharpe scourging of mercilesse executioners.

Ephes. 3.

O Rare fountaine, streaming on euery side! O diuine altitude, longitude, latitude, and profundity of this fountaine! Oh that we would, with all Saints, comprehend the altitude, longitude, latitude, and profoundnes of this bleeding fountaine of this bleeding Christ, commended by the Apostle in his Epistle to the Ephesians? O that we would, or could endeaour, to comprehend in our daily considerations, the altitude of the bleeding head of this fountaine? Should we not, throw yee, with teares of sorrow, and compunction, bewaile the pride, of our owne ambitious heads? Should we not wash away our aspiring thoughts, by which yeerely, lately, at all moments, we project our owne greatnesse, to mount vp our selues, though it bee with the circunvention of our owne brethren, breach of fidelity, incurring of perurie, and the commitment of any most dreadfull sinnes? Oh that wee would consider, the longitude of this bleeding fountaine? longitude in time, from thursday euening, till friday euening; for vpon friday euening (*Circa horam nonam expirauit Iesus*) about the ninth houre sweet Iesus expired: I should haue said, longitude in time, from the day of his circumcision, vntill his expiration, or rather vntill the apertion of his side, after his expiring.

Mar. 15.

Longitude in place, from the Garden of Gethsemanie vnto the houses of *Annas, Caiaphas*; thence to the towne house; thence to the mount Caluary; where wee haue many longitudes; longitudes of his armes, stretched out to the armes of the Crosse; longitude of his feet, and body proportioned to the length of the Crosse, and in all these longitudes, Christ boisterously drawne out, stretched



ched forth, mercilessly hoysed vp, immanely pitched downe with the crosse, fastened in the ground; what a mouing? what an effectuall and diuine longitude would this proue, if it were daily meditated vpon? would it not (thinke you) produce in our soules a longanimity of patience, in all our tribulations? a longitude of hope against all suggestions of dispaire? a length of loue, to forgiue our enemies, offending and iniuring vs, though neuer so often? A vertue very necessary, and needfull in these times, especially, with our Gallants; who so vnchristianly stand vpon their points of honour; who neuer as yet haue learned, for Christs sake, to forgiue any wrong; to put vp any iniury vpon any submission, or acknowledgement whatsoeuer: nothing will content them; but (*lex Talionis*) the law of requitall, of equality: An eie, for an eie; a tooth for a tooth: life for life, blood for blood? O yee Christians! (truly Gallants, and truly nobles, if you heare this lesson) in the behalfe of this Christ, which did once susteine your persons, to deliuer you from damnation; who suffered so many iniuries, to giue you eternall honour: I aske of you, I require of you, that for his sake, for his loue, for his honour, and for the honour of the Christian name, end your controuersies, conclude your contentions, and quarrels as Christians ought to doe: that is so often, (*though seventy seven times* saith Christ) as the offender shall acknowledge his fault, make submission; doe ye forgiue, be reconciled, forget iniuries.

Mat. 18.

I dare here boldly pronounce, he vnderstandeth nothing, he knoweth nothing, he is worth nothing; he hath no dramme of Christian magnanimitie in him; who will not admit, and approue such a reconciliation, to be Christian, honourable, glorious, both before God and man: such a reconciliation (I say) as the duty of a Christian to

Osee. 8.

Mat. 25.

Christ crucified, dead and sacrificed, requireth, challengeth, commandeth. And if any here will despise, or neglect this Christian counsell, and stand vpon Machiullian, and Italian *puntidel-honore*, I will confidently proclaime against him, or them, whatsoeuer they be, that of the Prophet Osee. (*Ventum seminat, turbinem metet*) he soweth a wind, but shall reape a whirlwind? he soweth a puffe of vaine glory, a blatt of spanish Ostentation, but shall reape a whirlwind of confusion and ignominie to himselfe and his posterity, perhaps in this life, if he offend the law, and feele the seuerity of the same, (accordingly as he deserueth) or else most assuredly at the dreadfull day of his iudgement, he shall meet with that dreadfull whirlwind of (*Ito maledicte*) Depart thou accursed; which shall conuolue and wrap him vp with his consorts, the seruants of the Roaring and deuouring Lion, into the whirlepoole of Eternall damnation, where, and with whom, he may if it shall so please him, cast firebrands, for precedency of honour, and chaices of dignitie eternallie.

But to our fountaine, to our fountaine. Oh that wee would consider Christ with such a length of his armes, so prodigallie and charitably effusing, and powring forth his blood, to wash all, to sanctifie all: would it not perswade vs, to lengthen forth our armes, and to open our palmes to the poore, and needy? but our alas, wee contemplate not this longitude, and therefore instead of stretching forth our armes to the poore, we stretch and whet our tongues, we sharpen our speeches against them, we ad affliction to their affliction, we reuile, exprobrate, discomfort them. O damnable custome overflowing Italy! O wretched practise ouerabounding Spaine and France! O practise of Reprobates, too too frequent in England. O fashion euery where in fashion, and yet the fashion

fashion only, of Reprobates and children of perdition! I boldly here speake it, that it is a special signe, marke, badge, and character of reprobates, and children of perdition, so to entertaine, so to abuse the poore *Lazars*; why said I poore *Lazars*? I should haue said poore Christ, and poore Iesus in these *Lazars*: Hee hath said it, and I dare proclaime it, *whatsoener you shall doe to one of these, you shall doe to me.* Honourable, worshipfull and Mat 25. most worthy Christians, especially you of the deuout and religious sex, who are more accustomed to be like to the worthy Matron of your owne sex described in the Proverbs, *to open her palmes to the needy, and to stretch forth her armes to the poore*: I beseech you often to consider of this blood of Christ, shed so prodigally for your soules: and if you will not be prodigall to him in his poore, at least be liberall, be Charitable: Expend often that saying of Christ to the coureous Scribes, which I now inculcare to your religious eares and hearts, (*Date elemosynam & ecce omnia munda sunt vobis:*) Give almes, and behold all things are cleane vnto you: Be charitable, be liberall, be prodigall, vnto the poore *Lazars*, vnto the needie Christ, and *behold all things shall bee cleane vnto you*: if you doe not, beware of the thunder-clap (*depart accursed,*) the which, as assuredly as the word of God shall not passe vnsulfilled, so certainly shall all such as decline their eares from hearing, and their hearts from comforting and releeuing the poore, shall heare it, shall vndergoe it, and shal be eternally confounded with it. Proverb. 31.

But from the length of this fountaine, to the breadth, to the latitude thereof, the which if wee would deuoutly consider, yeelding streames of blood on euery side, and vpon all sorts of persons, vpon enemies, and onely enemies, and all enemies, to what a breadth of loue would it



Osee. 8.

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2. Cor. 9.

perswade vs? to loue all that Christ loueth: and because Christ loueth, to loue our friendes in Christ, and our enemies for Christ. What a latitude of resolution would it ingender in our Soules, to walke the commandements of God cheerefully? what a breadth of charitable loue and compassion would it cause in vs, to giue to the poore cheerefully? for (*hilarem datorem diligit Deus*) God loueth a merry and cheerefull giuer, saith the Apostle.

Would we consider the profunditie of this fountaine, founded in loue, and the inestimable charitie of God; founded in the vnspeakable humilitie of the sonne of God: what a depth of humilitie, what a profoundnesse of meekenesse, what an *abyffe* of charitie, what a purpose of stedfast perseuerance in Gods seruice, would it innoate and confirme in our mindes? Let experience, Christian Hearers, be your mistresse in this: make triall, and as you find, so be perswaded, so giue credit to what I speake.

But alas! who can bewaile sufficiently, the miseries of these times? Euen as in the earthly Paradise, after the deluge of the flood had overwhelmed the whole world, neither the fountaine, nor the riuers issuing from the same, can certainly be distinguished, or knowne, which, or where they are: so out alas! since partly, deepe ignorance of Poperie, manifold inundation of heresie, abundance of iniquitie, extreame defect of charitie, haue overwhelmed the visible face of the Church; it is hard to finde, where this fountaine of Christ crucified, where these riuers issuing from the same fountaine, doe make their courses, where their channels be. Deuout Christians, I speake not this, as though I knew no place where Christ crucified is truly preached: for in so speaking, I should calumniate that Church, to which I haue

I haue happily associated my selfe, where the infinite energie, vertue of Christs death, and passion, is daily and incessantly preached, commended, extolled, and applied to all beleeuing soules. But I speake this of Christian consciences, of deuoute soules, who should daily meditate, and sucke of this fountaine; who by their pure liues, and sincere conuersations should shew, that it is the blood of the most immaculate Lambe, whereof they drinke: it is the blood of the vnspotted sacrifice, wherewith they are fedde and nourished. Such kind of channels, such kind of streames are hardly found, are hardly scene. But let vs yet at last awake our soules, and recall them from drinking of the puddles of Egypt: there is no houre too late for repentance, the energie of this blood is euermore, it speaketh still better, and lowdly to all, then that of *Abel*: therefore euen now, and at this moment, it will not be too late to beginne to drinke of this fountaine; no impuritie so great, the which it washeth not away: it is the *Alpha* and *Omega* of vocation, iustification, sanctification, perseuerance, glorification; because the blood of the Eternall *Alpha* and *Omega* of all things.

O Well of all consolation! O fountaine of all Graces! O wounds not killing, but the onely *Asyle* and Sanctuarie of sinnesfull and afflicted soules! wounds, in which, and in which onely, we may be secured from the sting of sinne, and power of Satan.

Giue me leaue here for this purpose, to apply to your eares, the words of a certaine deuout Father: *Vbi tata* Bernard 61.  
*firmaque requies infirmis, &c. Where is there safe and se-* in Cant.  
*cure rest to the infirme and weake, but in the wounds of our*  
*Sauour? there I dwell more securely, by how much he is*  
*more potent to saue: the world fretteth, my flesh presseth,*  
*Satan lieth in waite; I fall not, because I am founded vp-*



on a firme rocke: I haue sinned a great sinne, my conscience will be troubled, but it shall not be ouer-troubled, because I will remember the wounds of the Lord: for hee is wounded for our iniquities: What so neere to death, which is not saued by his death? If therefore so potent, and so efficient a medicine shall come into my minde, I cannot be terrified with the greatnesse of any disease. And againe a little after, But I doe confidently vsurpe to mee, what is wanting to me, from the bowels of my Lord, which abound with mercie. Neither doe there want holes, by which it may flowe out, they haue digged his hands and feete, and haue pierced his side with a launce: and by these chinkes, it is lawfull for me to sucke honnie from the rocke, and oyle from the most hard stone, and taste, that the Lord is most sweet. The secrets of the heart are opened by the holes of the body, that great Sacrament of pietie is opened: The bowels of mercie of our God, in which the Orient from aboue hath visited vs, are opened. And why may not bowels appeare, and shewe themselues, by, and through wounds? In what more cleerely, then in thy wounds, doth it appeare, O Lord? that thou art sweete, meeke, and of much mercy: for greater mercy no man hath, then that hee giue his life for his friend: but thou, O Lord, hast had greater charitie, who hast giuen thy selfe for off-casts and damned persons. Therefore my merit is the mercie of the Lord: I am not altogether voyd of merit, so long as he shall not be voyd of mercie and miseration. But if the mercies of our Lord, be many, euen so am I much in merits: for what if I am guiltie to my soule of many sinnes? truly, where sinnes haue abounded, grace hath ouer-abounded. And if the mercies of the Lord be from eternitie to eternitie, I also wil for all eternities sing his mercies. And a little after: How great in the holes of the rocke is the multitude of sweetnesse, the fulnesse of grace, the perfection of vertues?

Thus

Thus farre deuout *Bernard*. Truly great, and verry delectable is the sweetnesse of these woundes, honie in the mouth, melodie in the eares, and exultation in the heart; from discourfing whereof I am most loath to surcease: but my Text calleth mee away.

As for vse and application of this Doctrine, I make no other, then that which your religious hearts haue made already, by your constant faith in it, by your inflamed affections of loue to it. But before I proceed to my other parts of my Text, giue mee leaue to giue a glaunce at the Popish abomination, set vp by humane inuention, against the most dreadfull sacrifice of this blood of the crosse. Let vs pause a little.

*How much more the blood of Christ?*

The Pontificians and Romanists, who out of a Pharisaicall pride, haue accursed and condemned all the Reformed Churches; for the setting forth and extolling the Maiestie, and efficacie of this blood: and of the infinite energie of the one and onely sacrifice, and daily oblation of the Christians: haue withall, by their most prophane and idolatrous sacrifice of their Masse, (against which, I haue more largely discourfied out of their owne Canons, in my Booke of Motiues) as much as lieth in them, conculcated the blood of the New Testament, and prophaned the one and onely sacrifice of the crosse.

*Antiochus* was a figure of Antichrist, hee tooke away and abolished for his time, the daily sacrifice of the Iewes. The Romane Antichrist (Romane Antichrist I call him, for we must vnderstand, that there haue beene, are, and shall bee, Antichrists of different kindes) hath by might and maine, oppugned the onely sacrifice of the crosse, although with many faire pretences, he would seeme to magnifie the same in his

Massing sacrifice: but alas, how vainely? Briefly, let vs consider, the Christians sacrifice of the crosse, either as it is an expiation for sinne, or a satisfaction for punishment, a meanes of reconcilment, a merit of saluation, a powerfull deliuerance from Satan; and we shall finde, that in all these respects, and diuers others (not now to be stood vpon) that the man of Sin, and his Disciples, haue most abominably depraued, prophaned, contemned it.

The sacrifice of the crosse, being of an immense valour, and infinite efficacie: *Christ the high Priest*, by one onely oblation of it, in the consummation of the world, appeared for the destruction of sinne, saith the Apostle in the ninth Chapter to the Hebrewes, and the 26. verse, adding in the very next verse, thus: (*Et quemadmodum*) And euen as it is appointed, for man once to die, and after followeth iudgement: so Christ was once offered, to take away the sinnes of many. And so frequent are the passages of holy Scripture, for Christs once offering himselfe, by once shedding of his blood, and for his one oblation onely, and once onely to be made; that it is altogether needlesse to adde more, for the confirmation of so euident a truth. The Aduersaries themselues cannot denie it, though to their owne confusion: for by their new daily consecrations of Christ, I should say, their daily new makings productions, factions, creations, and fieries of Christ, they are confounded. In such wordes and phrases they delight, and such wordes their Transubstantiation requireth: for it is impossible to conceiue a substantiall Transubstantiation, without a substantiall production, making, faction, or ferie of that substance, into which the other substance which is destroyed, is transubstantiated, & substantially conuerred. And this is so manifest, in the very principles of all Philosophy,



sophy, that the learnedst of them cannot denie it: and yet, it is impossible, and implieth, that Christ, who was, and is substantially subsistent, before all their consecrations, should be by the same, substantially produced, made, created: for, a substantiall production and making, is the bringing, and drawing out of a substance; from a no being, to a being; from a *non esse*, to an *esse*; from a no existence, to an existence: how then is it conceiueable, that Chrills substance, which was, and is before their consecrations, should be made, and produced by the same? Againe, it is vnconceiueable, that there should be a new production of any substance, or Person, and perfect supposit, without the making of a new subsistence, or existence: Tell me then, O all ye Pontificians, what new substences? what new existencies are made of one Christ, by your productiue, creatiue, and factiue consecrations in your massing five words? But were these daily, and infinitely multiplied consecrations, productions, reall offerings, reall desitions, cessations, remoouings, destructions of Christ vpon your Altars, in your stomakes, possible, as you pretend and belecue; yet, by themall, it is manifest, and as cleare as the Sunne, that you rest not in the one, and only reall sacrifice of the crosse; but that you require daily new reall offerings, consecrations of Christ vpon your altars. And can any one of them, be so impudently ignorant, as to affirme, that the consecrations, oblations, consumptions, desitions of Christ, which they make daily, and multiply infinitely vpon their prophane altars, and in their stomacks, should be the same in number, and indiuiduall vnity, with the making of Christ in his mothers wombe? with that offering of Christ, that consumption, & death of Christ, vpon the crosse? with that resurrection

rection of Christ from the Sepulcher? Beleeue me, Christian and Catholike Hearers, when it is demanded of them whether their sacrifice, oblation, making, and consumption of Christ, be the same in indiuiduall vnity, and number with that, vpon the crosse, they are so pussed, to solue the knot, that they know not, what to answer; Sometimes, they will say, it is the same in number, and indiuiduall vnity. (I meane, as it is a sacrifice, an oblation, and offering,) with that of the crosse: but who would not scorne this? who would not contemne such ignorant folly? the absurdity of the paradox, ouerthroweth it selfe: for there, Christ was truly, and naturallie borne, by a substantiall generation from his mother; here, by an imagined substantiall action, and *fieri*, of their owne, which maketh nothing, which was not before, and that, which is already made, in one place, by one substantiall action, it is impossible, that it should be made often by many other substantiall actions in other places, vnlesse we will make many things substantially to be one, and one to be many substantially: which infoldeth contradiction, as all Philosophers will easily grant: There, Christs blood was truly and really shed, here in imagination, and seeming onely, as themselves confesse: there, his body was truly rent: here, onely in shew: there, Christ truly died, and so really, that (*in triduo*) in those three daies, whilst his body lay in the graue, he was not man: (for such a dissolution, such a separation of the soule of Christ, from his body, which true death requireth was necessary for our redemption,) here, he only ceaseth to be, (as they vnintelligibly teach) by an imaginary cessation in their boxes, pixes, stomackes, when their species, their formes of bread, and wine, as whitenesse, roundnesse, fauour, redness, doe cease, are corrupted, and changed.

Some

Some others therefore pretending more learning than wisdom, or Christian pietie; grant indeed, that there is not the same indiuiduall, and numerall oblation of Christ, vpon their Altars, with that of the Crosse: which their answer indeed is most true, according to their owne principles, both in Philosophie, and Diuinitie; but discouereth the ignominie of their abomination, in setting vp, and teaching a new daily, reall sacrificing, and oblation of their imagined Christ vpon their Altars; against that infinitely valuable offering, and sacrificing of Christ Iesus vpon the Crosse: by which once only, really, truly, corporally, carnally offered, all faithfull beleeuers are iustified, and sanctified; are consummated, by the eternall might and neuer dying energie of his blood. I pretermit here, to stand to demand of them, why they doe so vainly require a reall and truly Propitiatorie sacrifice of Christ, in Person, and Substance, vpon their Altars; to apply the vertue of Christ sacrificed vpon the Crosse: for how vaine is it to imagine, that the same cannot be applied by a liuely faith, and the vse of a holy Sacrament of Bread and Wine, as it is applied by Faith and Water in Baptisme? I pretermit to charge them, that they are not yet accorded what to affirme, or how to teach, in what action of their Masse, this their sacrifice doth consist, whether in their making of Christ by their Priests five mightie wordes; or by their Eleuation of their Christ vp, or by their laying downe of their Christ vpon their Altars; these thinges I omit, with much more to like purpose, because the out-running of time causeth me to be brieve.

But you know Christian and Catholike Auditors, that they (not without cause) contend for this their reall, and vnbloudy sacrificing of their Christ; as for the very liuehood, and soule of their religion: you are not ignorant, how many zelouse and renowned Professors of the only blood of the Crosse, haue and doe daily shed their bloods, for the denying of their prophane sacrifice: doubtlesse,

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then they doe, greatly magnifie it; they doe greatly extoll it: Heare me how; and first, touching the expiation, and remission of sinne, I will deliuer vnto you, a position, or rather a Paradoxe of theirs (for so I am assured it will seeme vnto you.) Notwithstanding this their faith of their Christ, truly and really sacrificed in their Masse, yet they doe denie power, valour, and efficacie to this their sacrifice, to take away the sinnes of such as doe offer it, or of such, for whom it is offered; what said I, that they denie this their sacrifice to expiate the sinnes of the offerers, or for whom it is offered? I so said indeede, and it is most true: but yet they grant vnto it forsooth, force, and energie, to abolish, to wipe away smaller sinnes, veniall sinnes; such as are also taken away by their holy Bread; by their sprinkling of ashes vpon Ashwednesday; by their daily lustrall, prophane holy water; by their knocking of their breasts; by their Priests blessings; by their signing of themselves with the signe of the Crosse; by bearing of Palmes vpon Palme-Sunday; and Candells vpon Candle-masse-day; and by innumerable such their sacramentalls, (devised by humane presumption) as themselves teach, and confesse. Whereby it is manifest, that they doe equalize the sprinkling of their lustrall water, of their prophane ashes, in the effect of taking away of veniall smaller sinners, with the true and reall offering of their Christ, their God and Man, sacrificed, offered vpon their Altars. O most prophane, most ignorant folly of these men! their Christ and God, truly offered as a propitiatorie sacrifice for sinnes by them; and being the very same with that of the Crosse; for expiating of sinnes, doth no more, worketh, effecteth, no more than the base, seruile, contemptible ashes of a few Palmes, magically by them consecrated vpon Palme-Sunday, and sprinkled vpon their counterfeit humiliats vpon Ashwednesday. But to proccede, heare yet somewhat, as prodigious as the former, if not more. If either Priest, or Lay person, wanting opportunity of a Ghostly Father, to confesse their secret sinnes

vnto;

vnto; shall with a most contrite heart lamenting, & bewailing their sinnes, acknowledging them, confessing them to God, offer, or receiue this their sacrifice, with such a liuing faith, and humble deuotion, as they require; yet this their Christ and God, there so offered as a sacrifice Propitiatorie, there so receiued as their diuine Sacrament, doth not sanctifie the conscience, doth not expiate the sinne of the consciences of such Offerers, of such Receiuers of it, as it is a sacrifice, or as it is a Sacrament; but, as it is ioyned withall, with an implicite and vertuall purpose, and resolution of the offerers, of the receiuers, to confesse their sinnes to some approued Priest, some Ghostly Father: and if there be any Papall or Episcopall reseruatiō (a custome, a most detestable custome, very frequent amongst them) then forsooth, the vertuall and implicit vow must bee to confesse to such Bishops, to the holy Father, and haue accordingly absolution from them, or else, this their Christ, as a propitiatorie Sacrifice, expiateth not their sinnes, as a diuine Sacrament sanctifieth not their consciences. O most blasphemous doctrine, enervating the blood of Christ, deuised only to set vp the Papall Soueraigntie, and their Antichristian pride, to the horrible ruine and inconsolable affliction of innumerable soules! O most blasphemous doctrine, and damnable follie rather than heresie! The blood of Christ truly offered, truly receiued, by soules confessing sinne to God, lamenting sinne for the loue of God; cannot, doth not abolish sinne, without implicite relation, to a Papall absolution; if it shall please his Holinesse, to restrain such sinnes, to reserue such cases for his owne absolution, and not without some pecuniarie mulcts, as the practise (*Romane Curie, & taxe, Apostolica Cancellaria.*) Of the *Roman Court, and the taxe, of the Apostolicall Chancerie* do euince. Catholike and religious Hearers, what can bee accounted impious doctrine, against the only sacrifice of the Crosse, if this be not to be esteemed; to bee accounted for such?

To proceede ; As touching the satisfaction for punishment of sinne : Good God ! their Altar-sacrifice is weaker than their fatuouse Purgatorie-fire , than their vaine Chimerian Indulgences (in the founding the tresurie whereof, although Christ be the principall , yet he hath his consorts and fellowes, Saint *Stephens*, Saint *Laurences*, &c. to set vp and enrich their vaine checker ) for these forsooth , can take away and satisfie , by the way of Iustice , of perfect requital and repaiment for all punishment remaining and due to sinne : Yea further, the profession and solemne vow of a Monasticall life , in the handes and presence of the Superiours of such houses, Monasteries , Nunries , is a compleate and perfect expiating of all punishment for sinne, as absolute as Baptisme it selfe.

But their Christ offered in their Masse, as it is a sacrifice, doth not this, effecteth not this ; neither in the offerers , nor in them , for whome it is offered , nor in the receiuers. What said I ? doth it not so ? yes but it doth : I haue forgotten my selfe, I confesse it : it doth satisfie for punishment ; but when ? but when ? Marry , when this their Christ is offered and sacrificed vpon priuiledged Altars , as at Loretto , at Sichem , at S. *Laurences* , at S. *Sebastians* without the Gates of Rome : then , then ; and vpon such Altars , by the holy Father of Rome , priuiledged for such ends : Christ sacrificed, doth, and can satisfie for all punishment of sinne ; then he can worke a plenarie Indulgence, and deliuerie of soule vpon soule, out of Purgatorie : Further, when this their Christ is offered and sacrificed by English Priests in this Kingdome , vpon Wednesdaies , and Fridaies ; provided they haue a sanctified Medall, or Crosse for that purpose, blessed by their holy Father , either with them, or lying vpon their Altar : then forsooth, vpon such an indulgent Indulgence , from the most prophane Baron of the Roman Checker, Christ can, and doth satisfie for the punishment and paine due to sin : how poore ? how weak ? how contemptible is their altar Christ ? their masse sacrifice ?  
which



which needeth the addition of such an Indulger, to satisfie for the paine and punishment of sinne? weaker, and feebler, is this sacrifice, then their Ordinarie Priests, with their blessed Graines, of which some bring into this Kingdome Decades of thousands, for so many thousands of soules, to deliuer them from all paine of sinne inioyned, or to bee inioyned (by ghostly Fathers) or to bee endured in Purgatorie. But as for the powerfull Friars, Monkes, and Ignatians (called Iesuites, but haue not a dramme of Iesus his spirit in them) they forsooth, in their very Persons; and knotted girdels surpasse this their Christ, this their Propitiatorie Sacrifice: for whosoever shall make a first confession of all his finnes (which they call a reconcilement from heresie to the Church of Rome) to any of them, shall precisely in that respect, not because they are Priests, (for so every Priest should haue it) for confessing first to them, and hauing absolution from them, haue, and obtaine a full Plenarie: most full, most plenarie Indulgence, of all paines and punishment due to sinne.

How ambitious is this humour of Ignatians, of Benedictine but vnbenedict Monkes, for Precedencie before their Secular Priests, in so high a priuiledge and preeminencie of their Persons? but rather, how impious and detestable a practise is this, of the Roman Sinagogue, not to equalize only, but to preferre the Persons of weake men before, and aboue the Person of their Christ, of their God of Maneslie, offered, sacrificed vpon their Propitiatorie Altars? how mysticall euery knot of their Saint *Francis* his powerfull girdells are, it is supernacaneous to deliuer; Weare it next your skinne or shirt you haue such a pardon: weare it longer, greater is your pardon; pray vpon all the knots, maruailous are your pardons: you shal die no sodayn death. O sopperies! Concerning reconcilement to God, mediation to God: Alas, neither Christ in their Masse, nor vpon the crosse is with them sufficiēt. Hear the Remists the deprauers of al youth, in their deprauations vpon the first of *Timothie*,

Plenarie Indulgence, and a generall pardon annexed to the very persons of Ignatians and Monkes at the first reconcilement of any man by them to the Roman Church.

Annotat. in 1. ad Tim. 2.

(*Opus est Mediatore, ad Mediatorem, nec nobis alia est utilior, Maria*) We haue neede of a Mediator, to our Mediator, and none more profitable, then Marie. I acknowledge, that they cite these words, as out of deuout *Bernard*; but considering what I haue related out of him here aboue, and how contrarie this their vaine position is, to his doctrine, I cannot but thinke that the workes of that learned man are corrupted, and depraued: but howsoeuer (*Bernardus non vidit omnia*) especially in that corrupt and most ignorant age: And the doctrine is so impious, so hereticall, that if all *Austens*, all *Bernards*, all *Gregories*, all *Angells* from heauen should affirme it, we were to denounce vnto them the Anatheme of *S. Paul* in his Epistle to the Galathians. For, if they vnderstand this their position of supposed and absolute necessitie, because so appointed by God, that we must needs haue a Mediatour to our Mediatour, or else that in respect of our owne vnworthinesse, and sinnes, wee must needs haue a Mediatour to our Mediatour, it is the most blasphemous heresie that euer was maintained, worthy to be persecuted with fire and fagot, for it ouerthroweth the whole worke of our Redemption; and I doe boldly here pronounce, agreeing to sacred Scriptures, and doctrine of all ancient Churches; that whosoever defendeth such necessitie of a Mediatour to our Mediatour, he is fallen from Christ, he is fallen from Grace, and ought not to bee esteemed, named, or called a Christian. As for you Catholic Auditors, it is sufficient, and abundantly sufficient, that you haue an Aduocate, a Redeemer, a Sauiour: An Aduocate of their Aduocates and Aduocateesses: a Sauiour of their Sauiours and Sauiouresses: a Redeemer of their Redeemeresses, who inuiterh, exhorteth, yea commandeth, *All that are beauiy loaden, and labour under the buriben of sinne*, to come ynto him; promising that hee will refresh them, comfort them, &c. But as for such as are diffident in his promises, doubtfull of his mercies, distrustfull of his gratiours admittance; let them keep themselves still to their

Sauiouresses

Sauiouresses and Aduocateffes; which as is manifest, cannot heare them, but by the appointment, power, and authoritie of him, who commandeth vs, with all confidence to approach to him with *a firme faith, a full trust to enter into the holies*, euen vnto himselfe *our high Priest*, and only Sheep-heard of our soules. I must be brieve. Ad Heb. 10. 19.

As touching the merit of saluation, deliuerance from Satans power; which wee Catholike Christians confesse, and professe to be only, and effectually through the power of the death and bloud of Iesus Christ vpon the Crosse: I should trifle the time (which I see is ouer-spent) if I should stand to shew how by their confidence and trust in their Vowes, Pilgrimages, Inuocations to fellow-Seruants: How by their Agnus-Deies, the very excrements of Satan; their idle Relikes, wooden Cresses, Images, Iustrall Water, hallowed Salt, Palmes, Candles, they doe daily and infinitely derogate from the might & power of the bloud of Christ, once crucified: putting more, or at least equall affiance in such deuised trumperies (I dare call Cresses and Images trumperies, if adored, if worshipped, otherwise not) as in the bloud of Christ, as in their very Christ sacrificed vpon their Masse-Altars, that herein I doe not belie them, it is as manifest as Noon daie: for they will not hold nor account him a good Roman Catholike, who doth not vse, practise, esteeme, and put affiance in them; against Fire, Water, Deuill, and all the power of that damned crew. And how cleare it is, that more priuiledged Altars, and Pilgrimages, for safetie, for deliuerance; more frequent oblations for helpe and assistance, are made by the Papistically superstitious, and allowed by their Bishops and Priests, vnto their Saints, and vnto the blessed Virgin *Marie*, then vnto God, then to Christ, our only sacrifice? I know some here in England, but I may not name them, who often, frequently, and confidently will set vp in their gardens, orchards, galleries, chambers, closets, certaine small wooden pictures, framed like to that of Sicheu, and there they will make of-



ten Pilgrimages to the same euery day, to obtaine deliuerance of some grieuous dangers and disasters: but alas, as yet they haue not been heard; they haue not been holpen. Worthy obseruing is that superstitious deuotion vsed long agoe at Canterburie, and at the shrine of *Thomas Becket*, where the offerings and oblations made to him in a very large degree, yea by ten degrees and more, exceeded the like, made to the euer blessed Virgin *Marie*, and those which were made to her, in a greater degree surpassed those which were offered and consecrated to Christ himselfe, the one and only Sauour, and sacrifice of all Catholike Christians. No man, Catholike hearers, can better testifie how weake their confidence and trust is in Christ and his blood, than such, as haue beene acquainted with their miserable miseries, or rather seruile miseries, and inconsolable worships. Wherein (beleeue me, most worthy Auditours) what with their vaine confidence in vnfound Indulgences, their imperfect and stained merits, their absolute and compleat numbering of all their sinnes, and circumstances changing the nature of sinne in their auricular confessions (a matter morally impossible) the deuouter sexe amongst them, or rather the more superstitious sexe, leade such inconsolable liues, that any compassiue mind and heart knowing the same, cannot but compassionate their wretched and vncomfortable seruitudes: no maruaile of this, seeing they *serue Gods, who cannot, giue them rest by day nor by night*, such as the Prophet *Jeremie* hath long agoe fore mentioned.

*Jerem. 16.*

*Luc. 1.*

*Rom. 11.*

But thou, O England! reioyce, for that thou art deliuered from these impure Idolatries, and Romish slaueries; and that the light of Christ crucified is illuminated ouer thee, that thou *maiest serue him without feare*: but reioycing remember through what meanes the Iewes were cut off, and fell; *through their incredulitie*: and how fell they into incredulitie? because they were *not permanent in goodnesse*, in workes of sanctification. Remember how the Romans

were

were cut off? Through *incredulitie*: and how fell they into that? Because they *did not abide in goodnesse*, and workes of sanctitie: This is that, which our Apostle affirmeth of the Jewes, and threatneth to the Romanes, in the 12 Chapter of his Epistle, directed to them, Reade it. Reioyce, O England, (to make a little digression here, to another kinde of blood) that thou art deliuered from the Papall tyrannie; but reioycing, bee still watchfull, against this ambitious Monarch; this most bloody Bishop; *The deuill is a busie Bishop*, saith the old prouerbe, I may say, *that this Bishop, is a busie deuill, against the Church and State of this Kingdome*. This proud Bishop, hath prophaned the blood of the crosse, he hath set vp his prophane, and his imaginarie blood of his Idolatrous altars: But what? proceedeth hee no further? medleth he with no other blood? Oh that it were so! England, is well acquainted, with his proceedings, what they haue beene, and how that in these later times, there haue beene no bloody Commotions, and horrible Massacres, in which the Holy Fathers fingers haue not beene. And what, O yee Brittaines? (for so I will call you, mentioning your late happie deliuerie, when as English, you should haue beene ruinated and destroyed; but as Brytaines for the fauour of your GOD ouer your Britaine Soueraigne and his Royall off-spring you were protected, deliuered.)

Doe you thinke, that the Holy Father, was not acquainted, with that most hellish attempt of those smokie locusts? Could GARNET, GERRARD, YESMOND, with their Ignatianed Disciples be actors, principals? Could STANLEY, OWEN, know it? Could Antwerpe, and the Low-countrie mutter of some great Alteration, not of the heauens, but of Englands Scepter? Could PARSONS, CRESWELL, bee not ignorant? And could it be concealed from AQVAVIVA, the Generall of the holy quarell; or he hide it from the holy Father, *Paule the fifth*? Who will once imagine this,

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that



that hath beene but once acquainted with the Ignatians manner of proceedings? And what doth the holy Father now rest? hath the late most happy and miraculous deliuerie of all Englands glorie, daunted his courage so; that hee will proiect no more villanie of like kind? God grant it be so: but, it is to be doubted, he will not surcease, vntill hee be consumed by the spirit of Gods mouth, as most infallibly he will one day.

Idle are the prophecies which flie vp and downe, especially amongst the pseudo-Iesuited and Ignatianed Papists: I will relate none of them because I contemne them as bables, vnworthy of the eares of so honourable an audience: yet giue mee leaue to mention a bloudie peece of one of them; and a little to demurre vpon the same. *A Pope forsooth shall fight against two English Kings, and with bloudie handes shall blesse England.* The most gracious God, as he hath confounded them often, and *who broke their necks the fifth of Nouember*, doth doubtlesse suffer them to bee deluded in their vaine prophecies, and will, I most humbly trust and pray, subuert all their wicked enterprises. But seeing prophecies are mysticall, and mystically to be interpreted, especially such as are paper ones, described by pictures, as they say, this is: I will deliuer my conceit what I thinke, maybe vnderstood, by these bloudie handes of the Pope; For my part I cannot better interpret the same, then thus: That by the Popes bloudie handes, the Ignatians are to be vnderstood, and by the bloudie fingers their Ignatianed, and disloyall foranized Disciples, be they Priests or Laikes, (I alwaies except temperate and moderate Recusants, of which, I know, some of the Lairie, to be very true hearted and loyall English, as likewise I cannot doubt, but that there are some moderate Secular Priests, I meane such, as are vn-Ignatianed.) For, were not such, and only such Ignatians, and Ignatianed, the Powder-Miners, and Powder-Locusis? Are not such only, or most singularly these, who euery where, at home, and abroad, in forraigne Countries, doe



doe seeke to disgrace the Magistrates (Soueraigne not excepted) of these Kingdomes, and if any of them haue any vice or defect (and who liueth without some one at least?) they will aggrauate the same; yea, and rather then faile, they will deuise new, vaine, and those most foule and filthy, in the forge of their owne wicked braines (oh how meete is it that such as are eminent should be careful of their conuersations when they are besieged with such malicious Zoules?) Such only, or chiefly, are they, who will gladly talke or presage of the decay of our shipping; delightfully reason of the consuming of our Kings treasure, pleasingly commune of the decay, and fall of martiall men; ioyfully listen after mutterings, or any least discontents, in the mutinous multitudes; against gouernment or Gouernours: these are they, who gladly discourse of forraigne powers, forraigne preparations: these are they who vnwillingly and fearefully hear of the admirable prowesse and martiall magnanimitie of our most hopefull *Alexander*, or rather desired *Constantine*, and most deare Prince *Henrie*: these are they (to be short) who delight in nothing more, take content, and hope in nothing more, than to heare of fallings out and quarrels betwixt those of the Scottish and English Nation; hoping, desiring, and expecting, that from personall quarrells they may come to bee Nationall. Honourable, right Worshipfull, and most worthie Christians, all that are here present, from the highest to the lowest; I beseech you all, in respect of your dutie to Christ Crucified, in respect of your dutie to your Soueraigne, loue to your Countrie, care of your owne safeties, and the flourishing state of Christs Church and Gospel, haue no such quarrels amongst you; and if any such arise, appease them speedily, end them Christianly: Beleeue it, beleeue it, nothing will please the Ignatiued Papists more (I except still the temperate) nothing can be more gratefull to their holy Father, then to vnderstand that the Subjects of two so honourable nations, vnder so peaceable, so gracious, and so religious a

Soueraigne should haue any iarres and contentions . How often, Catholike hearers, haue I heard *Robert Parsons, Ioseph Cresswell*, presagingly hope for such contentions vpon vnion of the two kingdomes , whereby , as hee and they all thinke ( and wisely thinke , if it should so fall out : but God auert it ) the vnconquerable and inuincible power of this kingdome ( vnder God, and by God protected ) might be broken and weakened : and alas who is so simple a coniecturer as can not presage vpon whose head the beane would be bruised and broken : doubtlesse the beginner of any such quarrell by all Brittaines should deserue to bee reputed as a most detestable Anatheme , worthy all execration . But to returne to the bloudie hands of the holy Father of Rome : consanguineous , and of the same blood with these , were those Ignatian *Valladolidian Padres* , of the English Seminarie : who , when the proclamation for our most gracious Soueraigne was brought vnto them , by a Spanish Duke , were so strangely daunted therewith ; thus it was . Those English Padres , had long time held that king of Spaine , and the Nobles of that kingdome , in expectation of great matters , to be done , at the death of *Queene Elizabeth* of happy memory , for the bringing of the *Infanta* of Spaine into this kingdome , vpon the fantastickall Title to this Crowne : but that Heroisse being departed , and our most gracious Soueraigne being almost euen with the breathing vp of her ghost , most ioyfully in this city proclaimed : Copies of the said Proclamation were with al speed by Intelligencers , sent into some forraine Countries , and into Spaine also , where , presently vpon the fresh receipt of one of them , a certaine great Spanish Duke , posteth in his Caroch with all speed , to the English Fathers of the Seminarie in Valladolid , who first demandeth of them what newes out of England : or what expectations they had , of any good to be done there ? According to their accustomed answers their vnnaturall and vnenglished spirites they forsooth promised and hoped for much at the death of *Queene Elizabeth*,

*beth*, for their Spanish Lady: till then (as they saide) their hopes were but weake, but small, but cold. Well answered the Duke, If you heare no news, here then is news for you, and withall he presented to them a printed Proclamation for the most ioyfull acknowledgement of our Soueraigne king *James*: where now (saith the duke) be your great promises? where now are your expectations? where now are your hopes at the death of *Q. Elizabeth*? They stood as if <sup>to</sup> astonished, danted, and confounded, that they had scarce a word to say. The Duke obseruing their confusion presently departeth, discourseth with some persons of note, who were with him in his Caroch, touching the busie spirites of those english Padres, greatly laughing at their follies, their vaine promises and expectations. But these holy Fathers, not able to contain their grieve, giue notice of the vnexpected news to some of their favorites, among their scholars, wherof one of them, presently as one ready to burst, comes in hast, & dischargeth his stomacke to his fellows thus: We are vndone my masters, we are vndone, (God graunt it, and let all England say Amen,) *James* of Scotland is proclaimed King of England. These things being true, & iustly imputed to the, with much more that I haue obserued in my Motiues, may I be thought vnfitly to haue interpreted, the Popes bloody hands, & fingers, wherewith he incessantly labours to blesse England, to be these Ignatian Fathers, & their Ignatianed children? O England, or rather, O Britany! reuiued in thy Britaine Soueraigne: Thinke on these bloody hands & fingers, and be euer vigilant: Remember thy late miraculous deliuerie, and be euer thankesfull to thy Almighty and Allmercifull Deliuerer: Remember thy late danger, & be euer watchfull: Remember how as God then deliuered thee, so he also vouchsafed to inspire thee, that thy Soueraigne with thee did then prouide an Oath, as a Touchstone, whereby the disloyall and forranized Spirites might bee discerned from the Naturall and Temperate: Doeſt thou make vse of Gods Doctrine? Doſt thou apply this touchstone? and



distinguish, vpon what spirit it is refused, either out of a Womanish scrupulositie (for some few feminine men in swearing are perhaps like to scrupulous women) or out of inueterated disloyaltie, and grounded heresie? if so, it is well and most happy for Englands securitie; for Englands Posteritie, our Children, our Childrens Children will blesse such prouidence, &c. But I obserue the time is very farre spent, that I cannot prosecute my diuision of my Text so fully as I desired: therefore I must be brieve; it followeth in my Text.

*Who by the Eternall Spirit offered himselfe vnspotted to God.*

In these wordes the Apostle deliuereth vnto the Hebrewes, what the Sacrifice is, which he so highly commendeth vnto them; how it is offered; to whom it is offered; by whom, or through whom it is offered. The sacrifice offered is Christ, who also is the high Priest, offering and sacrificing himselfe most voluntarily, freely, and vnspotted, to his Father: The Person, to whom the sacrifice is offered designed by that word (*Deo*) to God. But what is that, by which, or through which this Sacrifice is offered. Heare the Apostle (*ὑπὸ πνεύματος αἰωνίου*) *By, or through the Eternall spirit*, as if he should haue specially expressed it thus: by the Eternall God-head, by the eternall euermlasting Diuinitie. Here, here, Christian Hearers, are misteries of loue, of faith, of admiration, of excesse, of diuine wisdom, of excesse and an infinite excesse of diuine goodnesse, of diuine power, of which excesse *Moyse* and *Elias*, communed with Christ vpon the Mount *Thabor*, so saith the Scripture (*Loquebantur de excessu eius*) *they spake of his excesse*. What an excesse, aboue all humane intelligence, wher God and the Diuinitie is concurring in euery circumstance of this Sacrifice? God the Priest, God the Sacrifice, God the receiuer of the Sacrifice; and God the Dignifier, the Sanctifier, and Beautifier of the sacrifice, and yet all these circumstances are in one God. These considerations doe astonish

astonish me, and produce a strange admiration in my soule,  
 that the most infinite Trinitie should so busie themselves,  
 himsele to make and accomplish a bloudie sacrifice, of one  
 of that infinite societie : but in no respect, I am touched  
 with greater admiration, then to consider how most wil-  
 lingly, most voluntarily, the infinite maiestie of Christ, did  
 consent to dedicate himsele to the ignominious death of  
 the Crosse; did consent to offer himsele, to giue himsele  
 as a free gift, for the deliuerance of most vngratefull man-  
 kinde. (*Dedit semetipsum, &c.*) He gaue himsele (saith Tit 2.  
 the holy Apostle to Titus) that he might redeeme vs: That  
 which is giuen, you know Catholike hearers, is put out of  
 the power and possession of the giuer, and is at the dispo-  
 sing of him, to whom the gift is made; and you know, that  
 the strongest, the absolute manner of passing away any  
 goods is by deed of gift, as being irreuocable, O inestimable  
 mysterie! Christ giueth himsele, makes an irreuocable  
 deede of gift of his blood to his Father? yea, but not only  
 to him; to such faithfull beleeuers that should confide in  
 him? yea, but not only to them? to whom farther? to who  
 else? marry, he putteth himsele into the power, dominion,  
 and disposing of those damned and reprobate miscreants  
 the Iewes; that they should worke their pleasure on him,  
 (*genas dedit uellentibus, corpus peruenientibus.*) His cheekes  
 he gaue to be pulled, rented, his bodie, his whole bodie, to  
 bee smitten, and this that wee who were in the flauerie of  
 sinne, and Satan, might be made free, by so great a grace;  
 and be put in the free possession & disposing of our selues,  
 within that most diuine Paradise, which his most sacred  
 blood should eternally water and sanctifie. What a humi-  
 liation? what an offering is this? The holy Apostle admi-  
 ring thereat, pronounceth thus: (*Humiliavit semetipsum &c.*  
 He hath humbled himsele, made obedient vnto death, euen  
 to the death of the Crosse;) that he might exalt and honour  
 vs. What a mysterie of loue? that hee might raise vs vp to  
 life, he debaseth himsele to death. For this purpose being  
 in

Isai. 50.

Phil. 2.

in the forme of God he putteth on him the shape of man ; that is much : but heare more. The forme of a Man obnoxious to the law, subiect to the law ; yet more, he is vefied with the condition and qualitie of a finfull man : yet more, hee is arraied and clothed with the iniquities of all mankind : yet more, hee is made vpon the Crosse as a curfe, as a malediction for mankind : yet more, or moft of all, vpon that Crosse, before the Tribunall of his Eternall Father, hee sustaineth the Person of all mankind, vndergoeth his difpleasure (such a *displeasure in which is life, Pſalme 30.*) he hath that iudgment pronounced vpon him and againſt him, which mankind had deſerued ; ſo heauily, ſo grieuouſly, that in the infliction of the iudgement, and the execution of the ſentence ; as Man *he cried out my God my God, why haſt thou forſaken me :* and yet as man he could not bee ſwallowed vp, *nor held long with the torments and terrours of death.* What a progreſſe is here ? what a ſummarie of greateſt humiliation, for the Sonne of God, thus to offer himſelfe to his Father as a malediction, that in him wee all might bee a benediction, and a bleſſing in the heauenly holies of holies ? what an abiſſe of humiliation, that he offereth himſelfe alone ; no man of the Nations, no Perſon of the Iewes, no Angel from the heauens helping him, aſſiſting him, (*Torcular caleat ſolus*) but *himſelfe alone, hee alone treadeth the Preſſe* of his moſt bitter Paſſion : there was indeed a Trinitie of deuout Perſons ; the two *Maries*, and the Diſciple whom Ieſus loued, ſtanding, or languiſhing with grieve by the Crosse ; by that their preſence and attendance, they gaue teſtimonie of their loues, and moſt ſincere compaſſion ; but nothing able to releue him, to comfort him, who had hoisted himſelfe vp, vpon the Altar of the Crosse, out of their reaches towards the heauens, and to the view of his heauenly Father, in heauen ; where the price of our Redemption, of our Reconciliation, was to be made and paid. What a ſmelling, and a moſt ſweet-smelling ſauour, did reeke vp from that preſſe, and Altar of



of the Crosse, to the Nostrills of the eternall Iudge, and most iust God? by him most worthily, most desiredly admitted and receiued: receiuing (*duplicita de manu Domini,*) *a twofold, a double price from the hand of the Lord,* our dying Lord. Surely, if no other dignitie had beene in this our Lords person, who offered himselfe: yet the inestimable charitie, the vnspeakable loue, wherewith he so freely dedicated himselfe to death, to satisfie his Fathers heauie displeasure, would haue made the sacrifice to be most worthily esteemed. Esa. 40.

But there is a Dignitie, there is an Excellencie in this high Priests sacrificing himselfe, which did make the same sacrifice, not only by acceptance and fauour, but euen out of the worth and inestimable valew of it, to bee accepted and admitted, as a compleat, consummate satisfaction, redemption, in very perfection of iustice and satisfaction, of all, and for all, who should stedfastly beleue, and confide in it. What dignitie is this? what worthinesse is this? you will aske and demand of me: Our Apostle shall answer; heare him (*ὁς διὰ τῆς αἰωνίου ἀπορίας*) *Who by the eternall spirit offered himselfe.* This eternall Spirit, the Diuinitie of the second person in Trinitie, by reason of the hypostaticall and personall vnion of it with the humanitie, communicated vnto the same humanitie an infinite dignitie; the very dignitie and vnspeakable excellencie, of the God-head it selfe; and by reason of the same personall Vnion, the operations and actions of this person, (*for operationes sunt suppositorum, Operations and actions are of the persons and supposites themselves*) though immediately, proceeding from the humanitie, or the soule of Christ, or any power of his soule, or bodie: doe receiue and are dignified, with an infinite kinde of valour, dignitie, and estimation; as being the operations of God and Man: and although there be no Phisicall, Diuine or Supernaturall impression, or qualitie, giuen to these actions, yet the only proceeding of these operations from such a person, hauing so in-

estimable an excellencie, and dignitie, intrinsecally within himselfe, giueth vnto them an extrinsecall valour, by which they are esteemed, and regarded, as the very actions of God himselfe, by which hee offereth and submitteth himselfe to his Father: and therefore, no tongue, neither of Man nor Angell, can deliuer how infinitely deseruing they are, of esteeme, and regard: the only knowledge of God, which is infinite, can comprehend their worth and valour.

If I should stand largely to proue this, you would thinke that I held these my Auditors, to bee but of common intelligence. Few of you are so ignorant, as I suppose, but conceiue, that according to the dignitie or excellencie of the Person, is the morall worth, and esteeme of the action, which proceedeth from such a Person: Respect worthy, is a salutation or honourable vse, which commeth from a worthy Gentleman; more worthy, that which commeth from a Knight; worthier is the same from a Baron; aboue that, is the same, proceeding from an Earle, a Duke: but of highest esteeme, is that, which is giuen from a Prince; and if there were any earthly Prince, of infinite worth, and excellencie, in the intrinsecall worthinesse of his person, the actions and operations of such a Prince, in morall estimation, would haue a morall kinde of infinitie. Here-hence it is, that our high Priest Iesus, whose dignitie was the very God-head it selfe, whose Person was of infinite Maiestie, did immediately, and by it selfe, communicate vnto his operations and actions, an infinite kinde of morall worthinesse and valour; by which they were so eleuated, that being presented to the sight of the diuine Maiestie; in very rigour of Iustice, and perfection of Satisfaction, and Merit, they were equiualent, super-excellent, and surpassing all the malice of sinne, which mankinde had, or could commit: and therefore, this our high Priest offering himselfe by the eternall Spirit, (thus dignifying, and eleua-  
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ting his actions and operations :) to his Heauenly Father, for the Redemption of Mankinde; did by the same Oblation and Sacrifice, so fully, so abundantly, so perfectly, so iustly, so deservingly, purchase vs to himselfe, and reconcile vs to his Father; that his Father could not refuse his face, making intercessions and supplications for vs, vpon the Altar of the Crosse: and this is that, which our Apostle pronounceth in this his same Epistle to the Hebrewes; of the infinite worthinesse and excellencie of Christ? *Qui in diebus carnis sue, &c.*) *Who in the daies of his flesh, with teares, and a loude crye, offering up praiers and supplications to him, who was able to saue him from death, was heard for his Reuerence:* So great, (Catholike and Christian Hearers) so infinite was the reuerence and excellencie of CHRIST, because hee was the Sonne of GOD; that his Father could not, but heare his requests and supplications, made vnto him for vs; and from this reuerence, and from this worthinesse hath his flesh valour, efficacie, and force, to cleanse our consciences from dead workes, to serue the liuing God.

Hebr. 5

Heare to this purpose, (but what neede I authoritie of any man to confirme so manifest a truth :) Saint AVSTEN, (*Non ergo Caro Christi, per seipsum mundat credentes, sed per verbum à quo suscepta est: Therefore the flesh of Christ doth not by it selfe cleanse the beleeuers, but by the word, of which it was taken and assumed: and this is that which AQUINAS hath most clearly.*) (*Efficiens principale humana salutis, est Deus: Quia vero humanitas Christi, est diuinitatis instrumentum, ideo ex consequenti, omnes actiones & passionis Christi, instrumentaliter operantur in virtute diuinitatis, ad salutem humanam; & secundum hoc, Passio Christi, efficienter causat salutem humanam.* The principall efficient, of saluation of mankinde is God; but because the humanity of Christ, is the instrument of his diuinitie; therefore

Aug. lib. 10. de Ciuit. cap. 24.

Aquin. q. 48. art. 6. in cap. &amp; ad 1. &amp; ad 2. eodem art.



Ibidem.

consequently, all the operations and actions of Christ, do worke in the vertue of the diuinitie, to the saluation of mankind. And in his answer to the first obiection, thus most clearly (*Pasio Christi &c.*) the passion of Christ, referred to the flesh of Christ, answereth and is agreeing to the infirmitie assumed; but referred to his diuinitie, hath thereby, an infinite vertue or efficacie: Thus he; which I partly bring, to confirme what I haue said, partly to stop the mouthes of such Pontificians, who gladly would calumniate the Church of England, for her doctrine touching the concurrence of Christs diuinitie in the office, and acts of his most high Priest-hood.

But what shall I here plunge my selfe into that depth, in to that profound abisse of discoursing, of the manner of Christs concurring as a Priest, by reason of his diuinitie and humanitie, for the saluation of mankind? no, no: (*Sermo in-interpretabilis*) the speech would bee vniinterpretabile: my shallow conceite, would bee ouerplunged in such a depth: it is enough for vs, at this present, to vnderstand, and conceiue, that by reason of the personall vnitie, not only the humane nature, but very Christ God himselfe, was offered to his Father, and offered himselfe to his Father, and also, this diuine nature, had his concurrence in the suffering, of his humanitie, that the same consented to his suffering, and did in a wonderfull sort particularly gouerne, comfort and strengthen the said humanitie, as being a principall and proper part of himselfe; that it might suffer, and be offered in such obedience to the Father, to the death of the most ignominious cross. I shall not here need, to insist vpon the third branch, of my diuision: by the which our Apostle distinguisheth, to whom this sacrifice is offered; to wit to God: For, if all sacrifices are to be consecrated as sacred vnto him; to whom else should the sacrifice of a God, and from a God bee offered then to God himselfe? neither shall I neede to dwell any whit in this discourse, to shew how this Christ, this sacrifice, was vnspotted; without blemish,

mish, and most immaculate : I could not esteeme it lesse then blasphemie in me, to seeme to discourse thereupon, and by way of argument to proue it : for can it sinke into the imagination of any, that God should bee, or could bee spotted with any sinne, imperfection or blemish thereof? Our Christ indeed, tooke vpon him the semblance of a sinner, but it was impossible to the absolute and almightie power of God, to haue permitted him, to haue beene taint with any the least internall or true blemish of sinne. Yea by the omnipotent power of God, would not hinder or let it, but that by vertue of the personall vnion, and hypostolicall coniunction, the soule of Christ was so sanctified, and replenished, with all graces, that absolutely and most necessarily it was impeceable, vnfinneable, and not capable of any the least spot of sinne. And it was indeed most meet that our high Priest should be such a *Person* *impolluted, innocent, separated from sinnes, and made* *Heb. 7.* *higher then the very heauens* themselves, as being the Lord and God of them and all that is in them. And so, I proceede, to the last branch of my diuision in which is thus.

*Shall cleanse the conscience, from dead workes, to serue the liuing God.*

Here is the scope of Christs bloud offered ; here is the end of Christs offering himselfe, by the Eternall Spirit to God : that our consciences might be cleansed from dead workes, to serue the liuing God. Good God, what are men, or the consciences of men that thou doest so visit them? thou doest so esteeme them? what are they that, to cleanse them, thou diddest so farre depreesse and humble thy only begotten Sonne, vnder thy Angels, euen to an ignominious death, to make man equall with Angels in euerlasting life? it is thy vspeakeable loue and charitie: no deseruing of ours at all. But how? by what meanes? by what instrument, is this cleansing sacrifice applied to our consciences, to cleanse them from

Rom. 3.

dead workes, to serue the liuing God, God made heauen & earth and all in them; made man and all belonging to him without any concurrence or helpe from him by that word (*fiat, fiat*) be it done bee it made. Doth he so cleanse the conscience of man, from dead workes, without any act of man, as a meanes, as an instrument, to applie this soueraigne sacrifice to his conscience? no, no: Heare the Apostle, (*δικαιούμενοι δωρεάν τῇ αὐτοῦ χάριτι, δια τῆς ἀπολυτρώσεως τῆς ἐν χριστῷ ἰησοῦ: ὃν προέθετο ὁ θεὸς ἱλαστήριον, δια τῆς πίστεως, ἐν τῷ αὐτοῦ αἵματι.*) Being iustified gratis frankly, by the grace of him, by the redemption which is in Christ Iesus whom God hath proposed, a propitiation by faith in his blood: by faith therefore, by a liuing faith, Christ is proposed a propitiation in his blood (not in mans workes) to euery beleeuing conscience. Indefinite, vniuersall, is this proposing of this propitiation, by faith in his blood, to all Nations, all sexes, all conditions, in all times and in all ages: no person whatsoever, is excluded from faith & confidence in it, no not Iudas himselfe, who betrayed it, had he beene so happle; not the crucifying Iewes, had they beene so fortunate.

Leo in serm. ieiun. sept. mens.

How powerfull a sound faith in this blood, is to cleanse consciences; let *Leo* an Ancient Pope confront against these latter Pontificians all of them being meritists (*de condigno* or *de congruo*) out of *condignitie* or *congruities* to their first or second iustification (for such a distinction, their nouell Scholasticall heresie hath denied.) *Effusio pro iniustis iusti sanguinis, tam potens fuit ad primum, tam diues ad primum, ut si vniuersitas Captiuorum, in Redemptorem suum crederent, nullum, tyrannica vincula retinerent. The effusion (saith this Pope) of the iust blood, for the vniust was so potent for a reward, so rich for a price, that if the whole vniuersitie of Captiues would beleeue in their Redeemer, the bands of the Tyrant should hold or retaine none. To him I adioyne Saint Austen: Modo fratres, ut a peccato sanemur, Christum crucifixum intueamur,*



mur, quomodo illi intuebantur illum serpentem, & a morsibus sanabantur serpentium; sic qui fide intuentur mortem Christi, sanantur morsibus peccatorum sed illi sanabantur a morte, a d vitam temporalem; hi autem, ut habeant vitam aeternam; hoc enim interest inter figuratam imaginem, & rem ipsam: figura praecebat vitam temporalem, res ipsa cuius imago erat, praecebat vitam aeternam. Now brethren, (saith he) that we may be healed from sinne, let us behold Christ crucified, euen as they beheld that Serpent, (hee speaketh of the Iewes in the Desert) and were healed of the biting of Serpents; so they who in faith behold the death of Christ, are healed from the biting of sinne: but they were healed from death, to a temporall life; but these, that they may haue life euerslasting: for this is the difference, betwixt the figuring image, and the thing it selfe: the figure gaue temporall life, but the thing it selfe of which the Image was gaue euerslasting life. Thus hee with infinite much like, which might bee produced out of him, and all Ancient Fathers, agreeingly to the whole current of sacred Scriptures, for iustification by faith; against the doctrine of all Pontificians who require a positive, and immediate concurrence (dispositive and, preparative at least) of mans workes, to the first iustification, too to derogatorie against the blood of Christ and faith in it.

How pernicious is that position of many of them, that the works which doe proceede, and goe before iustification doe, (*de congruo*) out of congruities, merit iustification? shal I call this, tenent, an incongruous position only? not so: it is hereticall; it is damnable, not onely in the teachers, but in the consenters and approuers of the same: For tell mee, All yee Pontifician Meritists *out of congruities and de congruo*, as you speake: can the power of God? can the iustice of God? can the wisdom of God? doe any thing? dispose any thing? or proceede in any thing? against congruities, right, equities decencies? No surely, you must answer; vnles like madmen you wil affirme that

August. tract. super Iob.

that his wisdom may doe some thing vncongruously, his power may worke something indecently, inconueniently, vnseemely: you are not yet so impudent, as to denie the attributes of God his infinite Wisdom, Iustice, Goodnesse, and consequently his God-head: see then and obserue what your *merit of congruitie* produceth: marry, a *merit of condignitie*; for such a conueniencie, such a *congruitie*, such a worthinesse of a worke to God, is as a *condignitie*. For I demand of you in good earnest. Is not that a merit of condignitie, which in respect of the disposition of the worker, and worthinesse of the worke, so bindeth, vrgeth, and constraineth the omnipotent hand of God, that he cannot (vnlesse hee will proceede against decencie and congruitie) but respect, regard, and reward the same with sublequent and following iustification in the soule which hath it? whereby then, it is as cleare as the Sunne, that from merits of congruitie preceding iustification, you are come to merits of condignitie, preceding the same: by which your hereticall condignitie, you are condignely fallen from Christ, you are condignely fallen from the iustification which is in Christ; which is only by *grace*, not by *workes*; otherwise, *grace should not be grace*, if the Apostles argument, in his Epistle to the Romanes may stand, and take place: and that of the same Apostle also to *Timus* stand firme. (*Nos iustificatos esse, illius gratia, ut haeredes efficeremur aeternae uitae.*) That we are iustified by his grace, that we might bee made Heires of euerlasting life. And that againe of the same Apostle, in his Epistle to the Romanes. (*Iustificati ergo ex fide, &c.*) We being iustified therefore by faith; let vs haue peace to God, through Iesus Christ our Lord; by whom we haue acceffe by faith, into this grace, in which we stand, and doe glorie, in the hope of the glorie, of the children of God.

Rom. 11.

cap. 5.

How admirable therefore is the excellencie of Christian faith, by which the faithfull beleeuers is iustified in Christ, is inserted to Christ? made the Sonne of God? the Heire of heauen?

heauen? partaker of iustice? possessor of life? not by purchasing merits of his owne, but by the same faith, possessing all the merits and iustice of Christ, which thereby are efficaciously for his iustification, communicated vnto him. But what? doe wee by this extolling of faith, and by this comfortable doctrine of iustification by faith, subuert the necessitie of good workes? God forbid: doe we grant a license, or impunitie of sinning? God auert it: doe wee grant a Christian securitie, and hope of saluation without merits? Yes, without merits; but not without good works, not without the fruits of sanctification, which God hath ordained prepared and commanded his elect to walke in. Heare that learned man master *Caluin* cap. 10. of his learned institutions (that his propugnacle and defence of Christian religion which no Pontifician durst euer yet attempt to confute) *Per fidei iustificationem &c. By iustification by faith the Aduersaries canill good workes to bee destroyed, what if thereby, they be more establisht? for we dreame not (saith he) of a faith void of good workes, or of a iustification, which consisteth without them; this is only the difference, that whereas we confesse faith, and good workes necessarily to cohere together; notwithstanding, we place iustification in faith, and not in workes: And the same, by what meanes it is done, it is easie to explicate, if wee conuert our selues to Christ, to whom our faith is directed, and from whence, it receiveth all vertue and force; why therefore are we iustified by it? because by faith we apprehend the iustice of Christ, by which only, we are reconciled to God: But this thou maist not apprehend, unlesse thou doe withall apprehend his sanctification; for he is given to vs, for Iustice, VVisedome, Redemption, Sanctification, therefore Christ iustifieth no man, whom hee doth not also sanctifie: For these benefits, are with an insolluble knot conioyned; so that whom Christ illuminateth, those hee redeemeth; whome hee redeemeth, hee iustifieth; whome hee iustifieth, hee sanctifieth: thus hee most excellently; agreeingly to sacred scriptures and all antiquitie; conformably to the faith of*



1. Ioh. 2.

the Church of England; and accordingly to the Christian doctrine, and resolution of all reformed Churches, as the harmonie of confessions testifieth. And I dare auouch, that the vniuersall and Catholike concordance, of this fundamentall point of iustification, (without which no Church and no person can bee held for Christian (in the strict, proper, and true acception of the name of Christian) is more vniuniformely taught and held, by all the reformed Churches, then any point of Doctrine controuerted in these times, is held by the Pontificans: How glad would they be, had they but such a vnity and conformitie for the verie rule of their faith touching which they are not yet agreed as I haue shewed in my motiues. But the conformitie and irreprehensible agreement of all reformed Churches, for this fundamentall article of iustification, by faith in the blood of Christ Iesus, as it is an euident argument of Christs spirit amongst them, and tendeth greatly to the glorie of our Redeemer; so it produceth wonderfull and vnmoueable consolation in the soules of the faithfull and sanctified beleeuers. The aduersaries forsooth, frame vnto themselues an Historicall beleefe for iustification in Christ; the which *as the Diuels haue*, and yet notwithstanding doe *tremble*: so the Christian auncient Churches neuer knew it, and the Reformed doe explode it: and against iustification by this Historicall faith, they muster argument vpon argument; and produce text vpon text; to shew, that besides such a faith, there is required necessitie of good works, and the fruits of sanctification. But alas, (*oleum & operam perdant*) *they wast their oyle and loose their labour*. For what Christian reformed Church euer taught such a blasphemous paradoxe, of iustification by such an Historicall faith? they vtterly detest, abhominat and renounce such a iustifying faith. And here, giue me leaue, most beloued and Catholike Auditours, to feele the very pulses of your consciences, and my owne also; to see how you stand, and whether wee

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are cleansed with the blood of Christ, or no, by this iustifying, by this sanctifying faith. Doe you at any time, persisting in the purpose of sinne, desire of sinne, perswade your selues, that notwithstanding the same, you are iustified in Christ, apprehending him by a dead faith as your Saviour? Doe you at any time, hauing a conscience to act sinne, to commit, approue, consent to sinne; thinke that Christ notwithstanding will iustifie and sanctifie you, without humble acknowledgement and heartie detestation of the said sinnes? if the Diuell (hauing transformed himselfe) haue lulled any of you into such a lethargie, I must needs pronounce, that such a confidence, is but a mere presumption, such a iustification is a most pernicious deprauation. But arise, arise, and Christ will illuminate you, and will tell you what you ought to doe. (*Si confiteamur peccata &c.*) If we confesse and acknowledge our sinnes, God is faithfull to remit them. Againe he who saith, he knoweth God, (by a iustifying faith) and keepeth not his commandments is a liar, and the truth is not in him. Againe (*Omnis qui natus est ex Deo non peccat &c.*) Euery one, who is borne of God sinneth not, because the seed of God, remaineth in him; neither can he sinne, because he is borne of God. Millions of like passages of sacred Scripture, might be produced to shew that no man can be iustified in Christ, whiles with full consent, and with a settled intention and purpose of sinne, hee prosecuteth the same: doubtlesse it were a most pernicious paradoxe, to teach, that Christ iustifieth any one, while hee is proposing and prosecuting with full and free consent sinne, the hire and wages whereof are death and damnation. If any one here, should bee so dangerously seduced by the fallacie of sinne, and deceit of Sathan, let him awake from so prophane a perswasion; or else, I must needs tell him, that as much as in him lieth, hee doth conculcate the blood of the New Testament, and doth esteeme the blood of Christ as polluted: for, were it not a pollution

1. Joh. 1

Iacob 2.

1. Joh. 3.

Rom. 6.

Hbb. 3.

I 2 should you euen

Prou 24.

euen in the bloud of Christ it selfe, so to partake, so to consent, to communicate with sinne? to iustifie a conscience actually, deliberately polluting, and contaminating it selfe with sinne? be it spoken with reuerence, it is a thing which the infinite goodnes of God cannot doe, cannot effectuate. How lamentable therefore is the state of certaine sinners, who alwaies liue in the state of sinne, and infallible occasion of sinne? who therefore cannot (vnlesse they bee most presumptuously made) euer esteeme themselves to be iustified through faith in Christ; and so consequently, neuer feelee the true comfort of the soule which ariseth from a Christian perswasion of iustification in Christ: I meane not such persons, who through infirmitie and ignorance may fall *seuen (yea seuentie seuen) times in a day, and rise againe*; but I meane such, as still are falling and neuer arise; because they are fast bound, and chained in the occasion and state of sinne: I meane such auaricious persons, be they Church men or Laikes, which doe detest Papisticall idolatrie; and yet themselves daily, and incessantly doe commit their spirituall idolatrie, and whordome with their gold and siluer; with their continuall beholding, solicitous and couetous turning, winding, telling, locking, and vnlocking, meditating, caring, contemplating, adoring, worshipping of their Idolls: and yet presumptuous fooles, most ignorant Doctors of the law, they will thinke themselves to be iustified in Christ, because they can talke of iustification in Christ, without workes: alas, alas, they should rather tremble with the Deuills, and with remorse of conscience, bewaile their damnable state in which they liue, and bee most assured, that whilst they serue such Mammons in their chests, they cannot serue Christ in their soules, nor be iustified in Christ in their hearts. I meane such wanton ones, who abuse and separate themselves from their nuptiall bed and doe glew their soules to their Concubines, whome they keepe at home, or adore abroade: and yet good holy ones, they thinke that Christ resteth daily in their soules for



for their iustification; as their filthes lie by their sides to satisfie their abhominable pleasures. I meane such, as euer, and at all moments, carrie vpon their backs and about them obligations for the Deuill, adding vanitie vpon vanitie, iniustice vpon iniustice; and neuer doe so much as once imagine of any recompence, of any satisfaction, or restitution to be made: and yet, as vaine as butter-flies, they will thinke, that at, and in the same seasons, and moments, Christ doth by iustification vouchsafe to adorne, and trimm their soules.

Infinite is the number of such like peruerse beleeuers, and fooles: of whose presumption, when I seriously consider, I cannot but iudge of them, that in their consciences they are to bee esteemed the most blasphemous Heretikes, that euer were, in hauing such crooked and doltish perswasions of Christ: who as hee is a most comfortable and potent Aduocate, for all humble and penitent sinners, neuer refusing any who with contrite heart shall returne to him; so likewise against impenitent sinners, he hath *in his mouth a double edged sword*, to chastise them with eternall malediction; and as it were with the double edge of a double most sharp punishment, of losse of the glorie of heauen, and of the vndergoing of eternall punishment in the bottomlesse Lake of hell, the damned pit of euerlasting affliction. But to Christ iustifying, to Christ sanctifying, with a most humble confidence, and with prostrate soules; let vs all here assembled returne, and in a full faith inuocate him, that hee will vouchsafe by the energie of his Almighty bloud, to *cleansse our consciences from dead workes, to serue him, the liuing God*: that none of vs here present, be found of that presumptuous ranke, to thinke, that although wee liue deliberately and continually in dead workes: yet wee shall bee liuing to God through a dead faith, for Christs sake. And here to conclude; Most Religious and Christian Auditours (yee, who haue learned, according to the profession of all reformed Churches, that the bloud of Christ

doth

Heb. 10. v. 19.

doth sanctifie and cleanse from dead workes, all such consciences as are iustified by faith in the same) with what passage of sacred Scripture may I more fully end, and salute you then with that of this our Apostle, in his Epistle to the Hebrewes; (*Habentes igitur, &c.*) Seeing therefore, Brethren, we may with a firme trust enter into the holies, in the blood of Christ, by the new way, and a living way which hee hath prepared for vs, by the veile of his flesh: And having a high Priest ouer Gods house; let vs draw neare in a true heart, in the fulnesse of faith, sprinkled in our hearts from an euill conscience, and washed in our bodies with pure water: let vs keepe the profession of our faith, without wauering; for hee is faithfull that promised: and let vs consider one another, to prouoke to loue and good workes, not forsaking the fellowship or the assembly as the custome of some is; but let vs exhort, and comfort one another, and that so much the more, because yee see the day approacheth. O heauenly perswasion! O most diuine lesson! with a firme and an assured faith, wee may walke into the holies in a new and a living way, which Christ dying in his blood, hath dedicated for vs vpon the Crosse: yet with this condition, most dearly beloued, with this prouiso; that our hearts be sincere, our consciences sprinkled, with this blood; and our bodies washed with this water, and wee bee cleansed from dead workes, to serue the living God. From dead workes, I say, wherein we pleased Satan, were obsequious to our lusts, and followed our owne concupiscences, to living workes of pietie, loue, compassion, godlinesse, feare of God, to serue the living God: The living God, once dying, but now living: living from aboue, to consider all our actions; living within vs, to giue vs life, mouing, and to search our very reines; living in the heauens, ready with reuengefull hand to punish the wicked, and with a most plentifull arme to reward the vertuous; living amongst vs vpon earth with his grace, to quicken, to sanctifie vs. What? most deuout Christians? shall our God be living, and we his seruants dead? and dead in sinnefull workes.



workes. *Whose stipend and hire is death and damnation?*  
 What? shall the euer-living God die an ignominious death?  
 rise to a most glorious life, to quicken vs, to reuiue vs? and  
 will we not bee quickned, be reuiued? The Pellican with  
 blood stroken out of her breast, quickneth such of her  
 yong ones, as the Serpent may haue poisoned or killed: and  
 shall not the blood of our Pellicane Christ Iesus, powred *Psalm. 102.*  
 vpon vs, being stroken dead with mortiferous sinne, quic-  
 ken vs, reuiue vs? the Pellicane giueth drops of blood;  
 Our Pellicane prouideth a bath; the Pellicane striketh her  
 breast only; Our Pellicane hath his whole body smitten,  
 on euery part, on euery side, streaming vpon vs blood and  
 water: shall he not sanctifie vs? shall he not wash vs, reuiue  
 vs, in iustice, pietie, charitie, and other liuing workes of  
 sanctification? If any here will still take sinnefull delight in  
 dead workes; it is more then to be doubted, that the se-  
 cond death and euerlasting damnation, will more then at-  
 tend vpon him: But my very soule is comforted? for in your  
 very countenances, and aspects, I see your resolutions, I  
 see your Christian determinations, that you will be reuiued;  
 and reuiued in liuing workes of faith, charitie, iustice,  
 longanimitie, patience, obedience, pietie,  
*to serue the liuing God, the Father, Sonne,  
 and holy Ghost; to whom be all praise,  
 honour, and dominion, from  
 hence-forth, for euermore.*

A M E N.

*Laus Deo.*

- F I N I S.